Medicus Medicatus:

OR THE PHYSICIANS RELIGION CURED, BY A *LENITIVE* OR *GENTLE* POTION:

With some ANIMADVERSIONS upon Sir *Kenelme Digbie's* OBSERVATIONS on *Religio Medici.*

By ALEXANDER ROSS.

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MUSEUM
BRITAN
NICUM

TO MY WORTHY AND EVER HONOURED FRIEND, Mr. EDWARD BENLOWES, ESQUIRE.

SIR,

TO satisfie your desire, I have endeavoured, so farre as the shortnesse of time, the distractions of my mind, and the want

of Bookes would give mee leave, in this place of exile, to open the myſteries of this Treatiſe, ſo much cried up by thoſe, whoſe eyes pierce no deeper then the *ſuperficies*; and their judgements, then the *out-ſides* of things. Expect not here from mee *Rhetoricall* flouriſhes; I ſtudy matter, not words: *Good wine needs no buſh.* Truth is ſo amiable of her ſelfe, that ſhee cares not for curious dreſsing: *Where is moſt painting, there is leaſt beauty.* The Gentleman, who at laſt acknowledgeth himſelfe to be the Authour of this Booke, tells us, that many things in it are not to be called unto the *rigid teſt of reaſon*, being delivered *Rhetorically*: but, as I ſuſpect that friendſhip, which is ſet out in too many *Verball Compli-*

his eface.

ments;

ments; so doe I that Religion, which is trimmed up with too many *Tropicall pigments*, and *Rhetoricall dresses*. If the gold be pure, why feares it the Touch-stone? The *Physician* will trie the *Apothecaries* drugges, ere hee make use of them for his Patients bodie; and shall wee not trie the ingredients of that Religion, which is accounted the physick of our soules? I have no leasure nor mind here to expatiate my selfe: a sparkle of the publike flame hath taken hold on my estate; my avocations are divers, my Bookes farre from mee, and I am here

Omnibus exhaustus pene casibus, omnium egenus:

Therefore accept these sudden and extemporary Animadversions, so

earnestly desired by you, as a testimony of his service and love to you, who will alwaies be found

Your servant to command,

Dum res, & ætas, & Sororum
Fila trium patiuntur lanæ,

A. R.

The Contents of the chiefe things briefly handled here in this Booke, are theſe:

1 IF the Papiſts and we are of one faith.

2. If it be lawfull to joyne with them in prayers in their Churches.

3. If Croſſes and Crucifixes are fit meanes to excite devotion.

4. If it be fit to weep at a Proceſſion.

5. If we owe the Pope good language.

6. If we may diſpute of Religion.

7. If the Church at all times is to be followed.

8. Of the ſoules immortality.

9. Of Origen's opinion concerning the damned.

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10. *Of prayer for the dead.*

11. *Of seeing* Christ *corporally.*

12. *If the soule can be called mans Angell, or Gods body.*

13. *Of Gods wisedome and knowledge.*

14. *How Nature is to be defined.*

15. *If Monsters are beautifull.*

16. *If one may pray before a game at Tables.*

17. *Of judiciall Astrologie.*

18. *Of the brasen Serpent.*

19. *Of* Eliah's *miracle of fire. Of the fire of Sodome. Of Manna.*

20. *If there be Atheists.*

21. *If man hath a right side.*

22. *How* America *was peopled.*

23. *If* Methusalem *was longest lived.*

24. *If* Judas *hanged himselfe. Of* Babels *Tower. Of* Peters *Angell.*

25. *If miracles be ceased.*

26. *If we may say, that God cannot doe some things.*

27. *If he denieth Spirits, who denieth Witches.*

28. *If the Angels know our thoughts.*

29. *If the light be a spirituall substance, or may be an Angell.*

30. *If*

30. *If the Heavens bee an immateriall world.*

31. *If Gods presence be the habitation of Angels.*

32. *How they are ministring spirits to us.*

33. *If creation bee founded on contrarieties.*

34. *If the soule be* ex traduce.

35. *Of Monsters.*

36. *If the body be the soules instrument.*

37. *If the seat of Reason can be found in the braine.*

38. *If there be in death any thing that may daunt us.*

39. *If the soule sleeps in the body after death.*

40. *If there shall be any judiciall proceeding in the last day.*

41. *If there shall be any signes of* Christs *coming.*

42. *If Antichrist be yet knowne.*

43. *If the naturall forme of a plant lost can be recovered.*

44. *If beyond the tenth Sphere there is a place of blisse.*

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45. *Of Hell-fire, and how it workes on the soule.*

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2. *How the light is* actus perſpicui.

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20. If grace be a quality, and how wee are justified by grace.

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I Have peruſed theſe Animadver
ions, entitled, *Medicus Medicatus*; an
thoſe likewiſe of Sir *Kenelme Digbie*
themſelves alſo animadverted on b
the ſame Authour: and finding them
learned, ſound and ſolid, I allow
them to bee printed and publiſhed
that many others may receive th
ſame ſatisfaction, content and de
light in reading of them, which
profeſſe my ſelfe to have enjoyed i
their peruſall.

John Downam

Medicus Medicatus.

THough the Authour desires that his Rhetorick may not be brought to the test of reason, yet we must be bold to let him know, that our reason is not given to us in vaine: shall we suffer our selves to be wilfully blind-folded? shall we shut our eyes, that wee may not see the *traps* and *snares* laid in our waies? he would have us sleep securely, that the *envious man* may sowe *tares* among the good corne: *latet anguis in herba*; all is not gold that glisters; it were strange stupidity in us, to break

downe our walls, and let in the *Grecian* Horſe, and not (with *Laacon*) trie what is within him.

Aut hoc inclusi ligno occultantur Achivi,
Aut hæc in nostros fabricata est machina muros.

7.3. But now to the matter: Firſt [*Hee tells us, that between us and the Church of Rome there is one faith*] then belike he will have us beleeve with the *Romaniſts*, that there be more Mediatours then *Chriſt*, that his body is not contained in Heaven, but every where is newly created of bread; that the Saints are the objects of our prayers, that the *Popes* traditions are of equall authority with Scripture, that Apocryphall bookes are Canonicall, that we may merit both of congruity and condignity, yea ſupererogate; that we may pray to and adore Images, and too many more of theſe dangerous poſitions muſt we beleeve, if our faith be all one with that of Rome: this may be indeed *religio Medici*, the religion of the Houſe of *Mediris*, not of the Church of *England*.

Secondly,

Secondly, [*He is not ſcrupulous in defect* Sect. *of our Churches to enter Popiſh Churches, and pray with Papiſts; for though the Heathen temples polluted the Iſraelites, yet the Popiſh impieties are not ſuch as pollute their temples, or our prayers made in them*] Obſerve here firſt, that his words imply a neceſſity of praying in Churches, whereas Chriſt bids us pray in our *chambers*; and the *Apoſtle* wills us to lift up pure hands in every place: *Moſes* his prayer was heard as well on the red-ſea-ſhore, as *Aarons* was in the tabernacle; and *Job* was heard as well on the dung-hill, as *Solomon* in the Temple. God is not now tyed to Mount *Sion* or *Garizim*. Secondly, to pray with *Papiſts*, is a countenancing and a confirming of their Idolatry. Thirdly, it is a ſcandall to the weaker brethren, and woe to him by whom ſcandall cometh. Fourthly, it argues notorious diſſimulation and hypocriſie; and we know what *ſimulata ſanctitas* is. Fifthly, he that prayes with them, muſt ſay what they ſay, *Salve regina*, and *Ave crux, ſpes unica, &c.* or elſe hee prayes not with them, though hee be with them.

Sixthly, Popiſh Churches, being actually imployed about Idolatry, doe no leſſe pollute and profane, then the Heathen Temples did; becauſe Popiſh Idolatry is no leſſe (if not more) hurtfull and impious, then Heathen; for it is groſſer Idolatry to worſhip Images, the work of mens hands, then to adore the Sun and Moon, the work of Gods hands. I reade of foure ſorts of Idolatry: 1. *Hermeticall*, which is the worſhip of Images: 2. *Poeticall*, the worſhip of deified men: 3. *Phyſicall*, the worſhip of the great *Platonick* animall, the world, or the parts thereof: 4. *Metaphyſicall*, the worſhip of *Angels*, or other created ſpirits: all theſe ſorts of Idolatry are practiſed by Papiſts, except the third.

ct. 3. Thirdly, [*At the ſight of a Croſſe or Crucifix he can diſpenſe with his hat, but ſcarce with the thought or memory of his Saviour.*] I will not blame him to remember his Saviour as oft as hee can; but then I would have him remember, that our Saviour hath not inſtituted a painted or carved *Croſſe* and *Crucifix* to bring us in remembrance of him; but hath left us his *Word* and

and *Sacraments*; other devices are but will-worſhip. Secondly, the ſight of a *Crucifix* adored, ſhould rather excite his indignation then his devotion. When *Moſes* and *Ezechia* ſaw the golden *Calfe* and braſen *Serpent* abuſed, we reade not of their devotion, but of their juſt indignation: a woodden croſs is but a woodden remembrancer of *Chriſt*; and ſilence at the ſight of Idolatry, is a ſecret conſent: and how can any be devout in that wherein God is diſhonoured?

Fourthly, [*At a Proceſsion hee hath wept,* Sect. *when his conſorts have laughed, blind with oppoſition and prejudice.*] The difference only is, that they play'd the part of *Democritus*, but the phyſician of *Heraclitus*: now which of theſe are moſt blind with prejudice? he that laughs at the folly of ſuperſtitious Proceſſions, or he that weeps out of a preposterous devotion? But why, Sir, do you weep at ſuch a ſight? Is it out of pity, to ſee ſuch folly? if ſo, I commend your weeping; but that is not the cauſe of your ſorrow, as appeares by your Book: Is it then, becauſe you call to remembrance

Christs sufferings: but as hee told the women of *Jerusalem*, so I tell you, Weep not for him, but for your selfe: weep that you have not the heart and Christian courage to reprove such Idolatry; for, by countenancing of it with your teares, and not reproving of it with your words, you make it your owne: *amici vitia si feras, facis tua.*

3. Fifthly, [*You thinke it uncharitable to scoffe the* Pope, *whom, as a temporall* Prince, *we owe the duty of good language.*] First, how came he to be a temporall *Prince?* Sure he, whose successor he claimes himselfe to be, said, that his Kingdome was not of this world; and refused a temporall Crowne when it was profer'd him, and told his *Apostles*, that they should not beare rule as the lords of the Nations did: *Non monstrabunt, opinor, ubi quisquam Apostolorum judex sederit hominum, &c.* Saint *Bernard* will tell you, that the *Apostles* never affected such principality. If you alledge *Constantins* donation, I will remit you to those who have sufficiently demonstrated the forgery of it. Secondly, wee give him no worse

worſe termes then Chriſt gave *Herod* and the *Rabbies* of his time; calling the one a *Fox*, the others *hypocrites*, painted *tombes*, *wolves* in ſheeps clothing. Thirdly, thoſe which you call *popular ſcurrilities and opprobrious ſcoffes*, are [*Antichriſt, man of ſin, whore of Babylon*:] but theſe are the termes which the Scripture gives him. Fourthly, I confeſſe [*it is the method of charity to ſuffer without reaction*] in particular wrongs, but not when Gods glory is in queſtion. *Chriſt* prayed for thoſe that perſecuted him, but whipped them that diſhonoured his Fathers Houſe. To ſuffer God to be wronged, and not to be moved, is not charity, but luke-warmneſſe or ſtupidity. Fifthly, we give the *Pope* no other language, then what he hath received of his owne party. *Victor* was checked by *Irenæus* for excommunicating the Eaſtern Churches. *Arnulphus* Biſhop of *Orleans*, in the Councell of Rhemes, calls the *Pope Antichriſt*: not to ſpeak of *Joachimus Abbas*, the *Waldenſes*, *Wickliffe*, and many more, who give him the ſame title. Sixthly, how many *Popes* have juſtly deſerved theſe titles, if you

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look on their flagitious lives, and heretical doctrine, that not without cause *Ralph Urbin* painted the two chiefe *Apostles* with red faces, as blushing at the foule lives of their successors. What duties of good language do we owe to *Zepherinus* a *Montanist*, to *Marcellinus* an *Idolater*, *Liberius* an *Arian*, *Anastasius* a *Nestorian*, *Vigilius* an *Eutychian*, *Honorius* a *Monothelite*, *Sylvester* a *Necromantick*, *John* the 23. that denied the resurrection, and others? What shall I speak of *Sylvester* the second, *Benedict* the ninth, *John* the 20. and 21. *Gregory* the seventh, &c. who gave themselves to Sathan and Witchcraft? I will say nothing of their Apostasies, Idolatries, Whoredomes, Blasphemies, Cruelties, Simonie, Tyrannie, &c.

6. 1. [*You have no Genius to disputes in Religion*] neither had *Mahomet* to disputes in his *Alchoran*: it were well, if there were no occasion of dispute; but, without it, I see not how against our learned adversaries wee should maintaine the truth. If there had been no dispute against *Arius*, *Nestorius*, *Eutychus*, *Macedonius*, and other Hereticks,

Hereticks, how ſhould the truth have been vindicated? Not to diſpute againſt an Hetick, is not to fight againſt an enemy: Shall wee ſuffer the one to poyſon our *ſoules*, and the other to kill our *bodies*, without reſiſtance?

2. [*In Divinity you love to keep the road*] Sect. 6 ſo did not *Eliah* in his time, nor *Chriſt* and his *Apoſtles* in theirs: If the road be infeſted with theeves, holes or precipices, you were better ride about; the broad way is not ſtill the beſt way.

3. [*You follow the great Wheele of the* Sect. 6 *Church, by which you move:*] but this *Wheele* is ſometime out of order. Had you been a member of the *Hebrew* Church, when that worſhipped the Calfe, I perceive you would have moved with her, and danced to her pipe: Was it not better to follow the private dictats of *Chriſt* and his *Apoſtles*, then to move with the great *Wheele* of the *Jewiſh* Church? When the whole world groaned and wondered, that ſhee was made *Arian*; was it not ſafer to ſteere ones courſe after the private pole of *Athanaſius* his ſpirit, then to move with the great

great Wheele of the *Arian* Church? Had you lived in that time, when the *Woman*, who had the *Eagles* wings, was forced to flye unto the wildernesse, being pursued by a floud out of the *Dragons* mouth; had you (I say) then lived, would not you rather have followed her, then stay at home, and worship *Christs* Image with the same adoration of λατρεία: nay, worship the *Crosse* with the same that *Christ* himselfe is worshipped? You cannot be ignorant how disordered the motion was of the great *Wheele* of the *Jewish* Church in the dayes of *Elijah*, *Manasses*, and *Hosea*. *Christ* tells us, that when hee comes againe, hee will scarce find faith upon the earth; how then will the Churches great *Wheele* move?

Pag. 7. [*Your greener studies, you say, were polluted with the Arabians heresie, that mens soules perished with their bodies, but should be raised againe. This opinion, you thinke, Philosophy hath not throughly disproved; and you dare not challenge the prerogative of immortality to your soule, because of the unworthinesse, or merits of your unworthy nature.*] First,

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Quo semel est imbuta recens, servabit odorem
Testa diu: ——

your vessell retaines yet the sent of that liquor, with which at first it was seasoned. Secondly, if you have forgot, reade over againe *Plato*, and you shall find, that *Philosophy* can throughly prove the soules immortality: reade also *Aristotle*. Will you have reasons out of *Philosophy*: take these; 1. The soule is of an heavenly and quintessentiall nature, not of an elementary. 2. The soule is a simple substance, not compounded of any principles, therefore can be resolved unto none: Now, if it were compounded, it could not be *actus*, ἀπλοχεια, and *principium*. 3. As the soule hath neither matter nor forme in it, so neither are there in it any contrarieties: now all generation and corruption are by contraries. This is the reason why *Philosophy* denieth any generation or corruption in the *Heavens*, because they are void of contrarieties. 4. It is a Maxime in *Philosophy*, *Quod secundum se alicui convenit, est ab eo inseparabile*; therefore life is inseparable from

In Timæo Philebo. in de anim. c. 4. t. & 60

from the ſoule, becauſe it lives by it ſelfe, not by another, as the body doth, or by accident, as the ſouls of beaſts do. 5. Mens ſoules have ſubſiſtence by themſelves, not by their *compoſita*, as accidents, and the formes of beaſts have; which is the cauſe of their decay. 6. The ſoule hath a naturall deſire to immortality, which if it ſhould not enjoy, that deſire were given to it from God in vaine: *At Deus & Natura nihil faciunt fruſtra.* 7. If the ſoule periſh, it muſt be reſolved to nothing; for it cannot be reſolved unto any *principles*, as not being made of them: if ſome thing can be reſolved unto nothing, then ſome thing was made of nothing; but *Philoſophy* denies this; therefore it muſt needs deny that, or the corruption of the ſoule, and conſequently, it holds the ſoules immortality. I could alledge many teſtimonies of *Heathens*, to prove how they beleeved the immortality of the ſoule, but that I ſtudy brevity. Thirdly, let not the merits of our unworthy nature deterre us from challenging the ſoules immortality; for the evill *Angels* have merited worſe then we,

and

nd yet they ceaſe not for that to be im-
nortall. Though by ſin we have loſt ori-
inall righteouſneſſe, or ſupernaturall
race; yet wee have not loſt the eſſentiall
roperties of our natures: and, indeed, wic-
ed men would be glad, that their ſoules
were as mortall as their bodies; for they
know, that the merits of their unworthy
natures deſerve torments, rather then ſleep
or reſt: therefore this your *Arabian* opini-
on is not grounded upon *Philoſophy*, but ra-
ther upon *Pope Iohn* the 20. his hereſie, for
which hee was condemned by the *Divines*
of *Paris*.

Your ſecond errour was that of *Origens* Sect.
[*That God would after ſome time releaſe the damned ſoules from torture.*] S. *Auſtin* ſhewes how pernicious this opinion of *Origens* is; for it opens a gap to all profaneneſſe, it deſtroyes Gods juſtice, which cannot be ſatisfied without eternity of paine, being the perſon offended is eternall, and the will of the ſinner in offending is eternall, if hee could live eternally: *Voluiſſent reprobi, ſi potuiſſent, ſine fine vivere, ut poſſent ſine fine peccare*; I take, theſe are the words of *Gregory*

gory the Great: Besides, this opinion is quite repugnant to the *Scripture*, which tells us of a *worme* that never dies, of a *fire* that's never quenched; of the *divell*, *beast* and *false prophet*, which shall be tormented for ever, night and day. Againe, if the wicked shall have an end of their torments, why may you not as well thinke, that the *Saints* shall have an end of their joyes? But it's good to be wise with sobriety, and not to make God more mercifull then the *Scripture* makes him: it's sufficient that God hath freed some of *Adams* race from eternall fire, whereas hee might have damned all; his mercy is to be regulated by his owne wisdome, not by our conceipts. If melancholy natures are apt to despaire, when they thinke of eternall fire, let them be comforted with the hopes of eternall blisse: therefore, as *Austin* of *Origen*; so may I say of all his followers, *Tanto errant perversiùs, quanto videntur de Deo sentire clementiùs.*

7. [*Your third errour, whereunto you were enclined from some charitable inducements, was prayer for the dead.*] If the dead, for whom you

ou prayed, were in heaven, your prayers ere needleſſe; for there is fulneſſe of joy nd pleaſures for evermore: but if theſe ead were in hell, your prayers were fruitleſſe; for from thence is no redemption. econdly, if you enclined to pray for the ead, you did neceſſarily encline to the pinion of *Purgatory*, for that depends on his; and ſo you were injurious to the loud of *Chriſt*, which hath purged us from ll ſinne; to the merit and ſatisfaction of *hriſt*, to the grace of *God* and juſtifying *aith*. Thirdly, you had no ground in *cripture*, or any warrant from the ancint Church in her purer times, to pray for he dead: there was indeed a commemoation of their names, and a meeting of *hriſtians* at the place where the *Martyrs* uffered; but there was no praying either o them, or for them, but onely a deſire hat other *Chriſtians* might be like them; nd their names were rehearſed, that they ight not be obliterated by ſilence, and hat poſterity might know they were in bliſſe, and that thanks might be given to God for them; that the living might ſhew

their

their charity to them, and might be excited to an holy emulation of their vertues; εἰς τῶν μελλόντων ἄσκησιν, καὶ ἑτοιμασίαν, *ad acuendam charitatem, & in illos quos imitari possumus, et in illum quo adjuvante possumus.* This then was the better way, to be remembred by posterity, and not by praying to them, as afterward, when *superstition* crept by degrees into the *Church.*

st. yrn. g. lib. cont. ust. c.

You have a piece of Rhetorick, ill becoming a *Christian physician,* [*You blesse your selfe, and are thankfull, that you never saw Christ nor his Disciples.*] Was it because he or they, by curing all diseases freely, would have hindered your practice? I am sure, Saint *Luke*, a physician, was not of your mind, who was an inseparable companion of Saint *Paul.* Did not many *Kings* and *Prophets* desire to see that which you slight, and could not see it? It was one of *Austins* wishes, to see *Christ* in the flesh. Old *Simeon* was so over-joyed with that sight, that hee desires to depart in peace, with a song in his mouth. The three *Wisemen* were never so wise, as in undertaking so long a journey to see *Christ.* It seemes

t.9.

you

you would not have taken the paines with *Zacheus*, to climb up a Sycomore tree to see *Christ*; but hee's loſt nothing by it: for hee that deſired to ſee *Chriſt*, was ſeen by him, and rewarded with ſalvation. The poore *Hemorriſſe* got more good by one touch of *Chriſts* garment, then by all the *phyſick* ſhe had received from thoſe of your profeſſion. [*You would not be one of Chriſts patients in that nature, as you ſay, for feare your faith ſhould be thruſt upon you.*] 'Tis well you are of ſo ſtrong a faith, that you need no ſuch helps; but preſume not too much with *Peter*, to walk on the ſea; without *Chriſts* help you'l ſink: I will pray with the blind man, *I beleeve, Lord, help my unbeliefe.*

[*You had as leive we tell you, that the ſoule is mans Angell, or the body of God, as* ἐντελέχεια, *that is, the firſt act and perfection of the body.*] Sect.

It ſeemes here by your owne confeſſion, you love to humour your fancie; for otherwiſe you cannot deny the ſoule to be the firſt *act* and *perfection* of the body, whereas no man can conceive, that the ſoule ſhould be an *Angell*, except you will

follow *Origens* opinion, that *ſoules* and *Angels* are of the ſame *ſpecies*: which is abſurd; ſeeing the one are made to ſubſiſt without bodies, ſo are not the other: the one are *intellective*, the other *rationall* ſubſtances. The Schooles will tell you, that the *Angels* differ *ſpecifically* one from another, how then can they and the ſoules of men differ only *numerically*? But this will not reliſh with you, who loves *allegoricall* deſcriptions better then *metaphyſicall* definitions. But tell us how you conceive the ſoule to be Gods body: Hath God a body? ſeeing hee is free from all compoſition, both of *eſſence* and *exiſtence*, of *nature* and *perſonalty*, of *gender* and *difference*; in whom can be no *corporiety*, becauſe no matter; without which a body can no more be, then a dreame without ſleep, or bread without meat ſaith *Scaliger*. Now, if any matter were in God, then there muſt be in him a *paſsive poſsibility*, and quantity alſo, and diſtinction of parts, all which *eſſentially* follow the matter. Beſides, God and our ſoules muſt make but one compound; and ſo God and the creature is but one

ompounded *substance*: And whereas the ompound is posterior to the parts com- unding, it must follow, that God must e after our soules, and must be subject to me cause; for every compound hath a use of its composition. What a strange od doth your *allegoricall* description de- pher to us? Were you not better admit e *metaphysicall* definition of the soule, to it, *actus primus corporis naturalis organici temid vitam habentis*, then such a wild ncie, that *anima est corpus Dei*? You were good speak out in plaine termes with *ato*, and tell us, that the world is a great imal, whereof God is the soule.

[*You say that God is wise, because he know-* Sect. 1
h all things; and he knowes all things, because e made them all.] But I say, that God noweth all things, because he is wise; for s wisdome is not like ours: ours is got y knowledge and long experience, so is t Gods, whose wisdome and knowledge e co-eternall, but in priority of order, s wisdome precedes his knowledge. We now first the effects of things and con- usions by *discourse*, and then come to the

knowledge of the *principles*, which we c
wiſdome: but God knowes the princip
and cauſes of things *ſimplici intuitu*, a
immediatly, being all in himſelfe; the
fects and concluſions hee knowes in th
cauſes and principles. Secondly, G
knowes not all things, becauſe hee ma
them all, but hee made them, becauſe h
knew them; for hee knew them before h
made them: he knew them from eterni
he made them in time, and with time. A
gaine, is there nothing that God knowe
but what he made? Hee knowes himſel
hee knowes thoſe notions of our min
which we call *entia rationis*, he knows n
entities, and he knowes evill; and yet th
he never made, nor will make.

ect. 16. [*You define not nature with the Schooles, t
principle of motion and reſt; but a ſtraight a
regular line, &c.*] Indeed, this is not to d
fine, but to overthrow a good definition
the end of which is, to bring us to th
knowledge of the things defined: there
fore *Ariſtotle* in his *Topicks* will have us
avoid *Metaphors*, which caſt a miſt upo
the thing defined; every *Metaphor* bein
mo

more obscure then proper words. But I see you delight in such fancies, for you define light, to be the shadow of God: I think *Empedocles* his definition would please you well, who defines the sea to be the *sweat* of the earth, and *Plato* defines the *Poles* to be the little feet, on which the *great animal* of the world moves it selfe. Such definitions are good for women and children, who are delighted with toyes; wise men search into the causes and natures of things. But is not Nature a principle of motion and rest? No, say you: What then? [*A straight line, a settled course, Gods hand and instrument.*] Is not this *obscurum per obscurius*? Nature is not a line, for it is no quantity: nor is it like a line; for these are entities too remote to make any similitude between them. Nature is as like a line, as the ten Plagues of Egypt were like the ten Commandements; a ridiculous similitude. And why is Nature rather a straight, then a circular line? We see the world is round, the motions of the heavens and starres are circular, the generation and corruption of sublunary bo-

dies is also circular; the corruption of one being still the generation of another: snow begets water, and water snow; the rivers returne to the sea, from whence they flow.

——*Redit labor actus in orbem.*

And what say you to the circulation of the bloud in our bodies? Is not Nature then a circular, rather then a straight line? Againe, Nature is not a settled course, but in the workes of Nature there is a settled and constant course; if you will speak properly, and like a Philosopher, which you love not to doe. And suppose wee admit that *metaphorically* Nature is the hand of God, and an instrument; yet it is not such an instrument, as the hammer is to the house, which cannot move it selfe: but as the fire was to the *Chaldeans*, and the red sea to the *Egyptians*; for the one of it selfe burned, the other of it selfe drowned, and moved downwards to its own place, without an externall agent: Otherwise you must say, that God burned the *Chaldeans*, and God drowned the *Egyptians*; and so you will make God both fire and water. Nay, if Nature doth not worke, and produce

duce its immediate effects, but God in Nature; then you may say, It is not the fire, but God that rosts your meat, and extracts your *physicall spirits* and *quintessences*: [*For you will not have Gods actions ascribed to Nature, lest the honour of the principall agent be devolved upon the instrument.*] And what else is this, but, with *Plato*, to make this world a great animal, whereof God is the soule?

Principio cælum ac terras, camposque liquentes,
Lucentemque globum lunæ, titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, & magno se corpore miscet:
Inde hominum, pecudumque genus, vitæque volantûm,
Et quæ marmoreo fert monstra sub æquore pontus,
Igneus est ollis vigor, &c.

Now, if Nature be not the principle of motion, what is that which moveth or altereth the water from cold to heat, when it

it is on the fire? Is it not the nature of the fire? Againe, is not forme and matter the nature of things? but these are causes, and causes are principles of motion. Doe not you know, that the forme actuates the *compositum*, and restraines the extravagancie of the matter? Doth not the matter receive the forme, and sustaine it? but to actuate, restraine, receive and sustaine are motions, of which you see Nature is the principle, except you will deny the two internall causes of things; but so you must deny generation and corruption, composition and mixture in Nature, which (I thinke) you will not doe, as you are a Physician.

§. 16. You say [*that there is in monsters a kind of beauty, for that the irregular parts are so contrived, that they become more remarkable then the principall fabrick.*] It is not their beauty, but their monstrosity and irregularity that makes them remarkable; for the eye is as soon drawn with strange and uncouth, as with beautifull objects; the one to admiration and stupiditie, the other to delight: A woman, as beautifull as *Venus*, will not draw so many eyes, as if shee were

borne

borne with a dogs head, and a fishes taile.

[*'Tis not* (you say) *a ridiculous devotion to say a prayer before a game at Tables.*] I think it is profanation, and taking of Gods Name in vaine: For, what doe you pray for? that God would prosper your game, to win your neighbours mony, to which you have no right? If *Abraham* durst scarce intercede to God for the preservation of five populous Cities, how dare you be so bold with him, as to solicite him to assist you in your idle, foolish and sinfull desires, and, in divers respects, unlawfull recreations?

Sect.

[*You will not have us labour to confute judiciall* Astrologie; *for, if there be a truth therein, it doth not injure Divinity.*] This is as much as if you would say, Let us not labour to resist the Divell; for, if hee loves our salvation, hee doth not injure us. If there were truth in that Art, we would not confute it; but we see there is so much deceit, vanitie and impietie in it, that Councels, Canons, *civill* and *municipall* Lawes, and *Gods Word* condemne it: therefore wee confute it. You had better then in plaine

Sect.

termes

termes ſaid, that *Mercury* doth not diſpo
us to be witty, nor *Jupiter* to be wealth
then to tell us, [*that if* Mercury *diſpoſeth*
to be witty, and Jupiter *to be wealthy, you*
thanke God that hath ordered your nativity
to ſuch benevolent aſpects.] I know the Sta
were made to be ſignes, to meaſure time
to warme and illuminate, but not to gi
wealth and wit; promotion comes neith
from *Eaſt* nor *Weſt*, but from the Lord
It's hee that *gives and takes*, ſaith *Job*: It
hee that *filleth the hungry, and ſends the r*
empty away, ſaith the *Virgin*. His wiſdom
hath wealth and honour in her left hand
Solomon went not to *Mercury*, but to Go
for wiſdome. Was *Abraham*, *Iſaac*, *Ja*
cob, and other rich men in Scripture, born
under *Jupiter*? How diſpoſeth he us to b
wealthy? *Paſſively*: that is, to be capable o
wealth, or willing to take it, when it is pro-
fer'd us: then I think, the moſt men in th
world are borne under *Jupiter*: For,

Quis niſi mentis inops ——

Who will refuſe wealth, when profer'd,
except very few? Or, diſpoſeth hee us
actively: that is, makes he us fit to raiſe our
owne

owne fortunes? Surely, whereas there be ma[illegible] waies to attaine *wealth*, *wit* in ſome, *learning* in others, *induſtry* in others, *boldneſſe*, with hazzarding of their lives, and *vigilancie* and *paines* in others: Againe, *oppreſſion*, *robbery*, *theeving*, *lying*, and many other waies there be of getting wealth, you muſt make *Fupiter* the cauſe of all theſe meanes; But if hee can make us rich, what need wee pray to our heavenly Father for our *daily bread*? You were as good tell us of the goddeſſe *Pecunia*, of the god *Æſculanus*, and his ſon *Argentarius*, worſhipped among the *Romans*, for being the authors of *money*, braſſe and ſilver, that if they diſpoſe wealth on us, wee will thank the Supreme giver for it, not them, as to call *Mercury* and *Fupiter benevolent aſpects*, becauſe they diſpoſe us to be wealthy and witty.

[*You confeſſe, that the Divell would diſſwade your beliefe from the miracle of the braſen Serpent, and make you think, that wrought by ſympathy, and was but an Egyptian trick.*] Set

It ſeemes he dealt otherwiſe with you then with the *Ophit hereticks*; hee perſwaded them

them that this was a true miracle; and that therefore Serpents ſhould be worſhipped: hee would perſwade you that this was no miracle, but an *Egyptian* trick. Secondly, he might have more eaſily perſwaded you, that the *Egyptians* and other Nations, from the report of this miracle, learned their worſhipping of Serpents, then that *Moſes* learned this erecting of the Serpent from the *Egyptians*. Thirdly, here could be no ſympathy either between the diſeaſe and matter of the Serpent, which was braſſe, (being there was braſſe enough in the Tabernacle, with looking on which their ſtings might have been cured:) or between the figure of the Serpent and the wound; for the figure, being a quality and artificiall, could not be the ſubject of *ſympathy*, which is a hid vertue, having alwaies a naturall ſubſtance for the ſubject of it: and ſeeing that *ſympathies* and *antipathies* follow not the matter of things, and therefore are not elementary qualities, but the ſpecificall forme, there could be no ſuch qualitie in that Serpent, having no other eſſentiall forme but of braſſe, which hath no

ſuch

such *sympathy*, as to cure an inflammation by the bare look on it afar off. Fourthly, where there is a *sympathy* between two bodies, there is a delight and an attraction of the one to the other. *Rhabarb*, by *sympathy*, drawes *choler* to it; but what delight or attractive vertue was there in an artificiall brasen Serpent, to draw out the venome of a wound? Fifthly, where cures are performed by *sympathy*, there is a touching of the thing curing, and the thing cured: as *Rhododendrum*, which kills Asses, being eat by them; cures men of the bitings of Serpents, being applyed to them. Sixthly, had hee told you, that it was not the image of the Serpent, but the imagination of the beholder that cured him, hee had said somewhat; but yet hee had deceived you: for, though the imagination helps much to the curing of some diseases in one or two, perhaps among a thousand; yet it was never knowne, that so many people together, as the Israelites, should have each one of them such strong imaginations, as to be cured by them: It was not then either the image, or the imagination

gination that cured them, but their faith in him that was lifted upon the Crosse, as the Serpent was erected by *Moses* in the desart.

9. These other perswasions of Sathan [*to make you doubt of* Elias *his miracle, of the combustion of Sodome, of the Manna in the desart*] are impious and ridiculous; for though *Bitumen* and *Naphtha* will suddenly, and at some distance catch fire; yet hence it will not follow, that *Elias* used such stuffe for the consuming of his sacrifice; for the stuffe, being a fat substance, gathered from the superficies of the water of *Asphaltites* lake, or the dead-sea neere *Jericho*, was as well knowne to *Baals* priests, as to *Elias*, being neighbours to that lake. Againe, the Text saith, that the *fire* of the LORD came downe, which consumed the sacrifice, and dried up the water; and how could *Eliah* so deceive such a multitude of people, being there present, as to kindle a fire in the water with *Bitumen*, and they not perceive it? And though this stuffe will burne in the water, yet water will never kindle it; for then it should burn continually

inually in the lake from whence it comes. Laſtly, the Text tells you of no other ſtuffe but of wood and water, and the fire that came downe from God. Secondly, whereas [*Sathan would have told you, that there was a bituminous nature in the lake of Gomorrha, before the firing of that place, and therefore that Sodomes combuſtion was naturall,*] hee ſhewed himſelfe to be that lyar from the beginning; for there was no lake here, till theſe Cities were deſtroyed, as the Text ſheweth: And it alſo plainly tels us, that *the Lord rained fire from the Lord out of heaven.* And if there had been a lake here before of an *Aſphaltick* nature, how will it follow, that the combuſtion of Sodome was naturall? Was Sodome and the other Cities built in that lake? Who ſet the lake on fire? How is it, that ever ſince, that lake hath been full of *Bitumen?* that it never flamed ſince? if it did, ſhew us ſome hiſtory for it. Thirdly, though *Manna* was gathered plentifully in *Arabia* in *Joſephus* his dayes, and then was no miracle; yet in the dayes of *Moſes*, *Manna* in that ſame deſart was miraculous; though not in reſpect

of the matter, yet in regard of the circum
ſtances; for then forty yeares together fe
ſuch abundance, that was able to feed th
populous Nation, the like quantitie w
never knowne to fall before or after.
was no miracle for *Chriſt* to feed peop
with bread and fiſh, but to feed ſo man
thouſands with five loaves and two fiſh
was the miracle. Again, it was miraculou
that hee, who gathered moſt *Manna*, ha
not too much, and hee that gathered leaſ
had no want. Beſides, it was miraculous
that what was reſerved till the next da
turned unto wormes, except upon the *Sab
bath* day; and that it ſhould fall ſix daye
of the week, and the ſeventh day none t
be found, was not this miraculous? Mar
alſo how long it was kept in the *urne* un
putrefied.

ell 20. [*You could never be enclined to any poſition
of Atheiſme; for, theſe many yeares, you hav
been of opinion there never was any.*] I wi
you could make this good, and your opi
nion true; but if there have been no A
theiſts, how will you call thoſe fooles, who
have ſaid in their heart, *There is no God*

Why

Why did Saint *Paul* call the *Ephesians* before their conversion *Atheists*, or *without God in the world*? What was *contemptor Deum Mezentius* in the Poet, who acknowledged no other god but his right hand, and his dart,

Dextra mihi deus, & telum quod missile libro?

And *Nisus*, who thought every mans desire to be his god,

——*Sua cuiq; deus fit dira cupido?*

The *Athenians*, and all others, are to blame, who made severe lawes against *Atheists*. I have read that *Galen*, the grand *Dictator* of your Art, was an *Atheist*, and too many more. Secondly, [*You thinke* Sect. *Epicurus to be no Atheist, for denying Gods providence over the triviall actions of inferiour creatures.*] But, I say, hee is no lesse an *Atheist* that denies Gods providence, or any other of his Attributes, then hee that denies his Essence. Though *Epicurus* and *Democritus* babbled something of a Deity, yet in holding the world to be casually and rashly agglomerated of small *atomes*, they were very *Atheists*. And so were *Diagoras*, *Milesius*,

Milesius, *Theodorus*, *Cyrnensis*, and many o-
thers. Reade *Tully*, and hee will tell you
whether *Epicurus* were not an *Atheist*, who
wrote against the gods; & that both he &
Democritus were *Atheists*, for denying that
the gods did either help or shew favour to
men: And, that as *Xerxes* was an *Atheist*
in his hands, by pulling downe the Tem-
ples of the gods; so was *Epicurus* in his
tongue, who pulled them downe with his
reasons. Hee shewes also that *Protagoras*,
who doubted of the gods, was an *Atheist*;
and so are all those, who think Religion to
be the invention of wise men, to keep peo-
ple in awe. Did you never reade of *Poly-
phemus* in *Homer*, who confesses, he never
sacrificed to any other god but to his bel-
ly,

οὐδενι θύω πλὴν ἐμοὶ; κλ.

It is a certaine Maxime in Schoole-divini-
tie, That providence, which consisteth in
the ordering of effects to their ends, hath
as large an extension, as the causalitie of
the first agent: but this gave being to all,
even to the meanest things, and so his pro-
vidence extends to all, even to the haires

of

of our head, if you will beleeve *Truth* it selfe: therefore he is doubtlesse an *Atheist*, that can say,

Non curare deûm credo mortalia quenquam.

Thirdly, [*You say, that the fatall necessity of the Stoicks, is nothing else but the immutable law of Gods will.*] Then, belike, man sins by the immutable law of Gods will. Is this your Religion, to make God the authour of sin, and to take away from man totally the liberty of his will? But this you doe, if you make the *Stoicall* necessity the same that the immutable law of Gods will is; for the *Stoicks* held, that what man did, whether it was good or evill, hee did it by an *inevitable necessity*, to which not onely men, but even *Jupiter* himselfe was subject, τὴν μοῖραν ἀδύνατον ἀποφύγειν, καὶ θεῷ· therefore their fate is termed *inevitabile*, *ineluctabile*, *inexsuperabile*, *inexorabile*. This is the Religion of the *Turkes* at this day, if you will beleeve *Busbequius*: but I did not think it had been the Religion of a Christian Physician till now. Sect. 2

Sect.21. [*You are not yet assured which is the right side of man.*] The right side is that where the liver lyeth, which is the fountaine of bloud, wherein our life consisteth; therefore that side is stronger, and more active, and the limbs thereof bigger; as appeares by the right hand and right foot, which are bigger then the left. I hope you are not so simple as those children in *Nineve* which knew not the right hand from the left: Nature hath made this distinction, therefore the right hand is honourable amongst all men, except amongst those who honour the sword, which (being tyed to the left side) gives it the preheminencie: but this honour is by accident. Endeavour to know *Christs* right hand from his left, that, in the last day, you may stand there with joy amongst his sheep.

Sect.22. [*You wonder how* America *should be peopled and inhabited by beasts of prey and noxious animals, and yet not a horse there.*] If you will credit *Geographers*, you shall not need to wonder; for they tell us, there is but a narrow passage, called the Strait of *Anian*, between *Asia* and *America*; so that, with

ut admiration, men and beasts might be ransported, and swim over thither; and hat the people on both sides of the Strait esemble each other in feature, manners, awes and customes, and other circumstan-es, and have the same kinds of creatures. And is it more wonder for *America* to nave those animals, which wee have not, hen for *Africa* to have those which *Europe* wants, or *Europe* to have those which are ot to be found in *Asia*?

—*Non omnis fert omnia tellus.*

It seemes you are little versed in the Scripture, when you hold it [*a paradox, hat* Methusalem *should be longest lived of all* Adams *children, and that no man can prove it.*] What need you any other proofe then he Text it selfe, which is so plaine, and the unanimous consent of the whole Church from the beginning? If you can manifest it to be otherwise, as you brag, doe it;

Sect.

——*Et Phyllida solus habeto.*

Secondly, [*You make it doubtfull, if* Judas *hanged himselfe.*] But the Text is plaine, and the word ἀπήγξατο there, is not doubtfull, as you say, but both by sacred and

Sect. Mat 27.5

profane Writers it is uſed for *ſtrangling* and *hanging*: ſo in *Homer*,

.τ. ——νεβρὸν ἀπάγχων,

ſtrangling the young fawne: And in *Thucidides*, ἐκ τῶν δένδρων τινὲς ἀπήγχοντο, *ſome were hanged on*, or *from the trees*. I doe not reade this word uſed in any other ſenſe but for ſtrangling, hanging, or binding the throat; and ſo the Church hath alwaies expounded it: and yet you will make it a doubtfull word. That other place, which you think overthrowes this, is that .18. of the *Acts*: but indeed, it confirmes it; for πρηνὴς, is *fallen downe head-long*, or *flat*: So in *Homer*,

. ——πρηνὴς ἐπὶ γαίῃ κεῖτο.

Judas then *hanged himſelfe*, ſaith Saint *Matthew*; hee *fell downe flat*, ſaith Saint *Luke*, this being the ſequell of his ſtrangling or hanging: How then doth this overthrow the other? Thirdly, [*You hold it improbable, that men ſhould build the Tower of Babel in a plaine againſt the next deluge.*] Where then would you have had them build it? On a mountaine? 'Tis like they would

would have done ſo, had there been the ſame plenty of materials, and other conveniences on the hills, which they found in the plaine. Men muſt build where they can, not alwaies where they would. Fourthly, 'Tis not materiall, whether it was a meſſenger, or *Peters* tutelary *Angell* that was ſuppoſed to knock at the doore; for the word ſignifieth both: but the Church hath alwaies expounded that place of *Peters Angell*, and ſhee beleeves that *Angels* are miniſtring ſpirits: But I think you'l hardly find the word *Angelus* in the New Teſtament uſed for a meſſenger ſent from man, but rather the word *Apoſtolus*, except *Luke* 7. where *John*'s diſciples are called Angels.

[*You cannot prove, that miracles are ceaſſed.*] *Ceſſante cauſâ, ceſſat effectus*; the end of miracles was the confirmation of the Goſpel: Now the Goſpel is confirmed; therefore you may conclude a ceſſation of miracles. Secondly, wee heare of no miracles that ſhall be in theſe later dayes, but of lying wonders. Thirdly, miracles are no eſſentiall note of the truth; for *John* Sect.

Baptist wrought none, yet his doctrine was true. The *Egyptian* Sorcerers, *Simon Magus* and others, wrought some seeming miracles and wonders, yet their doctrine was
§.27. false: but when you say [*There is not one miracle greater then another*] you are deceived; for though miracles be the extraordinary effects of Gods hand, to which all things are of an equall facility; yet these effects are different in themselves, and some greater, some lesser. The creation of the world is a greater miracle then the fabrick of mans body; and 'tis more admirable to feed five thousand people with foure loaves, then foure thousand with five.

§.27. You are so mannerly [*that you dare not say, God cannot worke contradictions, and many things else.*] But I thinke it is good manners to say, God cannot work contradictions, because these have not a possibilitie in them to be made; and therefore are not the objects of his omnipotencie: but that is only the object, which is *possibile absolutum*. So, I think, it is good manners to say, God cannot lie, or die, because it cannot

agree

agree with his active power to suffer, or to die: So he cannot sin, because it agreeth not with right reason. In a word, *Deus nequit facere, quod nequit fieri.* I think then it were breach of good manners to say, that God could do any thing, which were repugnant either to his wisdome, goodnesse, or power. And though his power and will make but one God, yet they are different attributes *ratione*, for the will commands, and the power puts in execution.

You say [*that they who deny witches, deny spirits also, and are a kind of Atheists.*] A strange kind of *Atheisme* to deny witches! but is there such a strict relation between *witches* and *spirits*, that hee that denies the one, must needs deny the other? Sure, the existence of *spirits* depends not upon the *witches* invocation of, or paction with *spirits*. We reade, that *Zoroastres* was the first *witch* in the world, and hee lived after the Floud; were there no *spirits*, I pray, till then? This is as much as if you would say, there were no divels among the *Gadarens*, till they entered into their swine. Sect.

[*You*

p.33. [*You thinke the Angels know a great part of our thoughts, because, by reflexion, they behold the thoughts of one another.*] That the *Angels* know one another, is out of doubt; but how they know one anothers thoughts, is unknowne to mee. This I know, that none knowes the thoughts of man, but man himself, and God that made him; it being Gods prerogative to be καρδιογνώστης. If they know our thoughts, 'tis either by revelation from God, or by some outward signe and demonstration from our selves; for, whilest they are immanent, and in the Understanding, they are only knowne to God, because he only hath the command of our Wills, from which our thoughts depend.

p.33. The light, which wee stile a bare accident [*you say is a spirituall substance, where it subsists alone, and may be an Angell.*] Let us see where, and when it subsists alone, without a subject, and then wee will beleeve you, that it is a spirituall substance: And if your light may be an Angel, that must needs be an Angell of light. What a skipping Angell will *ignis fatuus* make? The

Chandlers

Chandlers and Bakers trades are honourable; those can make lights, which may in time become Angels; these wafers, which in time become gods.

This Section consists of divers errours: Sect. First, you call the Heavens [*the immateriall world*:] so you confound the *celestiall* world with the *intellectuall*, which only is immateriall, and had its being in the divine intellect, before it was made. Secondly, if the Heavens be immateriall, they are not movable; for matter is the subject of motion. Why then doe you call the great Sphere *the first movable*? Thirdly, an immateriall world cannot be the habitation of materiall substances; where then will the bodies of the *Saints*, after the resurrection, have their residence? Fourthly, if the Heavens have not matter, they have not quantity and parts. Fifthly, nor are they compounded substances of matter and forme, but simple, as spirits. Sixthly, though they have not such a matter, as the elementary world, yet immateriall they are not: they have a matter, the subject of quantity, though not of generation and corruption.

corruption. Your ſecond errour is [*that you call Gods eſſence the habitation of Angels; and therefore they live every-where, where his eſſence is.*] Divinitie tells us, that *Angels* are in a place *definitivè*; and that they, as we all, live and move in him, as in our *efficient, protecting*, and *ſuſtaining* cauſe, but not as in a place; for *Angels* move out of one place to another, and while they are on earth, they are not in heaven: but if Gods eſſence be their habitation, then they never change place; for his eſſence is every-where, and ſo you make them partakers of Gods proper attribute, *Ubiquity*. Your third errour is [*that God hath not ſubordinated the creation of Angels to ours, but, as miniſtring ſpirits, they are willing to fulfill Gods will in the affaires of man.*] Then, belike, God made them not to be miniſtring ſpirits to the heires of ſalvation; but they are ſo of their owne accord: if ſo, wee are more beholding to them for their comfort, protection and inſtruction of us, then to God, who made them not for this end, but (as you ſay) for his owne glory: But if you were as good at *Divinity*, as at *Phyſick*,

ick, you will find, that Gods glory is not incompatible with their ſervice to us; but in this is God glorified, that they comfort, inſtruct and protect us; for this charge hee hath given to his *Angels* over us: and ſo we are bound to them for their care, much more to him for his love, in creating them to this end. Your fourth errour is [*that both generation and creation are founded on contrarieties.*] If creation were a tranſmutation, which ſtill preſuppoſeth a ſubject, I would be of your opinion; but ſeeing it is not, and hath no ſubject, without which contrarieties cannot be in nature, I deny, that creation is founded on contrarieties; neither is *non-entity* contrary, but the totall privation of being, which God gave to the creature.

[*You wonder at the multitude of heads that deny traduction, having no other argument of their beliefe but* Auſtins *words*, Creando infunditur, &c.] But I wonder as much at you, who is not better acquainted with our Divinitie; for wee have many reaſons to confirm us againſt *traduction*, beſides Saint *Auſtins* authority: As firſt, that the ſoule is

is immateriall; therefore hath not quantitie, nor parts, nor is ſubject to diviſion, as it muſt be, if it be ſubject to traduction or propagation. Secondly, the ſoule exiſteth in and by it ſelfe, depending from the bodie neither in its being nor operation, and by conſequence, not in its production, *nec in eſſe, nec in fieri, nec in operari.* Thirdly, if the ſoule were *educed* out of the power of the matter, it were mortall, as the ſoules of beaſts are; which, having their beginning and being from the matter, muſt faile when that failes. Fourthly, the effect is never nobler then the cauſe; but the ſoule, in regard of underſtanding, doth in excellencie far exceed the body. Fifthly, a body can no more produce a ſpirit, then an horſe can beget a man, they being different ſpecies. Sixthly, if the ſoule were propagated in or by the ſeed, then this were a true enunciation, *Semen eſt animal rationale*, and ſo the ſeed ſhould be man. Seventhly, if the ſoule of the *ſon* be propagated by the ſoule, or of the ſoule of the *parent*, then we muſt admit tranſmutation of ſoules, as we doe of bodies in generation. Eighthly, we

have

ave the *Churches* authoritie. Ninthly, nd the teſtimony of *Gentiles*; for *Ariſtotle* cknowledgeth the Intellect to enter into he body from without: And *Apuleius*, in is myſticall deſcription of *Pſyche*, affirmes er to be the youngeſt daughter of the reat King; intimating, that ſhe is not infu-d, till the body be firſt framed. Many eſtimonies I could ſet downe here, if I ere not in haſte. Tenthly, the *Scripture* is r us, affirming, that the ſoules returne to od that gave them, but the bodie to the rth, from whence it came; therefore od keeps the ſame order in generation, at hee did in creation, firſt framing and rticulating the body and its organs, and hen infuſing the ſoule.

De ge anim c.3.t. Meta lib.4.

[*But the maine reaſon that enclines you to he opinion of traduction, is the monſtrous roductions of men with beaſts; for in theſe, you y, there is an impreſſion and tincture of rea-n.*] So I may ſay, that *Elephants* are hen, becauſe in them is an impreſſion and incture of reaſon, more then in any ſuch honſtrous birth. Secondly, if I ſhould rant, that in theſe equivocall productions there

Sect.

there were more reaſon, then in other beaſts, it will not prove the traduction of the reaſonable ſoule; becauſe the formative power of mans ſeed, or the vegetative faculty thereof, which is not the worke of the reaſonable ſoule, being conveighed with the ſeed, makes organs ſemblable to theſe of men; and therefore ſomewhat fitter to exerciſe functions like thoſe of men in which you may ſee the ſhadow of reaſon, but not a reaſonable ſoule, which is not conveighed by the ſeed, but infuſed into the body, when it is articulated. Thirdly, if mens ſoules, with the ſeed, be transfuſed into beaſts, then theſe monſtrous productions muſt be men, and ſo capable of ſalvation and damnation, of faith and the Sacraments, and the other myſteries of Religion.

Sect. 35. [*You will not have the body the inſtrument of the ſoule, but rather of ſenſe, and this the hand of reaſon.*] As if I would ſay, The axe is not the proper inſtrument of the *Carpenter*, but of his hand, and this of the *Carpenter*; *Cauſa cauſæ eſt cauſa cauſati*, what is ſubject to the ſenſe, is alſo ſubject to the ſoule.

But, if you will ſpeak properly, the body is not the inſtrument of the ſenſe, but the ſenſe rather the bodies inſtrument; for, whether depends the body on the ſenſe, or this on the body? the body can ſubſiſt without the ſenſe, not the ſenſe without the body. The *whelp* hath a body before the ninth day, but not the ſight, becauſe the corporeall organ of that ſenſe is not till then fitted for ſight; but to ſpeak *Philoſophically*, the ſenſe is the inſtrument of the whole *compoſitum*.

[*You cannot find in the braine the organ of* Sect. *the rationall ſoule, which wee terme the ſeat of reaſon.*] There is no reaſon why you ſhould, ſeeing you confeſſe, that this is a ſenſible argument of the ſoules inorganicie. Shew me the ſeats of the Intellect, and the Will, and I will ſhew you the ſeat of Reaſon. [*Though you can diſcover no more in mans brain, then in the cranie of a beaſt*,] yet mans braine differs *ſpecifically* from that of the beaſt. Now, why we call the braine the ſeat of reaſon, is, becauſe the rationall ſoule makes uſe of the ſenſes and the phantaſie, which have their being in,

and their originall from the braine.

37. [*You find nothing in death able to daunt the courage of a man; and you cannot highly love any that is affraid of it.*] Then you would hardly love *David*, that prayed against it; and *Ezechias*, that wept so bitterly, when newes was brought to him of it. Sure *Christ*, as man, was not quite exempt from the feare of it: Hee often avoided it, and wills his *Disciples* in persecution to flie from it. The *Apostle* shewes, that the *Saints* desire not to be unclothed, but to be cloathed upon. There is something in it able to daunt the courage of man, as it dissolves his fabrick; of a *wicked* man, as it is an introduction to eternall death; of a *Christian* man, as it is the fruit of *Adams* sinne, and a part of that punishment laid on him and us all for sin: *Nullum animal ad vitam prodit sine metu mortis*, said hee, who feared death as little as you: And the greatest of all *Philosophers* not unfitly called it, the most terrible of all terrible things.

38. [*The Philosophers Stone hath taught you, that your immortall spirit or soule may dye to sowre, and sleep awhile within this house of flesh.*]

flesh.] I am sure, the Scripture teacheth you other Divinity, to wit, that the soule returnes to God that gave it. *Christ* did not tell the penitent *Thiefe*, that his soul should sleep in his house of flesh, but that it should be with him in *Paradise*. The soule of *Lazarus* was not left to sleep in that putrefied house of his flesh, but was carried by the *Angels* into *Abrahams* bosome. Saint *Paul* desired to be dissolved, not to sleep in the grave, but to be with *Christ*; who will not leave the soules of his sons in that *hell*, nor suffer them to see corruption; whose comfort is, that, when this earthly tabernacle of their house shall be dissolved, they have a building given them of God, made without hands, eternall in the *Heavens*. You see then what a bad Schoole-master the *Philosophers Stone* is, which hath taught so many to make shipwrack of their estates, and you of the soules immortalitie.

[*You cannot dreame, that there should be at the last day any such judiciall proceeding, as the Scripture seemes to imply.*] It seemes then, that, in your opinion, the Scripture speaks here *mystically*: but your bare word will

Sect.

not induce us to ſubſcribe to your conceit, being the whole Church from the beginning, hath, to this day, beleeved, that Chriſt ſhall, in a *judiciary* way, come as a *Judge*, and call all fleſh before him; and we ſhall ſtand all naked before his Tribunall, and receive the ſentence of life or death. A *myſticall* and unknowne way of tryall, will not ſtand ſo much with the honour of *Chriſt*, as an open and viſible, that all may ſee and witneſſe the juſtice of the *Judge*: Firſt then obſerve, we have the literall ſenſe of the *Scripture* for our beliefe. Secondly, the conſent of the *Church*. Thirdly, *Reaſon*, for, as the beginning of the world was, ſo ſhall its conſummation be: that was not created in a *myſterie*, as ſome have thought, but really and viſibly; neither ſhall it be diſſolved, but after the ſame way it was created. Fourthly, it is fit that *Chriſt*, who was not myſtically, but viſibly and really judged by ſinners, ſhould be the viſible Judge of thoſe his Judges, and of all ſinners: therefore, as the *Apoſtles* ſaw him aſcend in glory, not *myſtically*; ſo they ſhall ſee him with reall glory returne.

Fifthly, this visible proceeding will be more satisfactory to the *Saints*, who shall see their desire upon their enemies, and vengeance really executed on those that afflicted them. Sixthly, and it will be more terrible to the wicked, who have persecuted *Christ* in himselfe and in his members, when they shall look on him whom they have pierced. Seventhly, if you thinke this last Judgement to be but *mysticall*, then you may as well say with *Socinus*, that eternall death, and eternall fire prepared for the wicked is only *mysticall*, and signifieth nothing else but the *annihilation* of the wicked for ever, without sensible paine; which is indeed to overthrow all Religion, and open a wide gap for impiety and security.

The antecedent signes of Christs coming [*you thinke are not consistent with his secret coming as a thiefe in the night.*] You must know, that the wars, and signes in the Sun, Moon and Stars, are partly meant of those signes, which were the fore-runners of *Jerusalems* last destruction. Secondly, if wee understand them of the signes of Sect.

Christs second coming, they are meant o such wars and apparitions, as have no been knowne in the world since the begin ning, in respect of the extent and numbe of them. Thirdly, though signes goe be fore his coming, yet men shall be so secur and hard-hearted, eating, drinking, an making merry, as in the dayes of *Noah* that they will take no notice or warning thereby; then shall *Christ* come suddenly as a thiefe in the night.

45. [*Hardly hath any man attained, you say, the perfect discovery of Antichrist.*] These notes which are given by *Christ*, Saint *John*, and Saint *Paul*, doe most agree to the *Pope*, who sits in the Temple of God, as God, and exalts himself above all that's called God, in throning and dethroning of *Kings*, and disposing of their *Kingdomes* at his plea sure; in pardoning *sins*, in making of *Saints*, and dedicating *temples* and *dayes* unto them; in dispensing with, cancelling and making of *lawes* at his pleasure; in tying sanctitie, infallibilitie of judgement to his *Chaire*, and freedome from errour; in ap pointing new *sacraments* and *lawes* in the

Church, and domineering over mens *consciences*; in dispensing with *matrimony* forbidden by Gods lawes, and the law of Nature; in assuming to himselfe those titles, which are due onely to God: These and many other notes have prevailed so far with *Wickliffe*, the *Waldenses*, *Hus*, *Jerome*, *Luther*, *Calvin*, *Bucer*, and other eminent men of our profession, that they thought they had attained the perfect discovery of *Antichrist*. If you know any other, to whom these notes doe more exactly agree, name him, and wee will free the *Pope* from being the man of sin, and childe of perdition.

[*A plant, you say, consumed to ashes, retains its forme, being withdrawne into its incombustible part, where it lies secure from the fire; and so the plant from its ashes may againe revive.*] *Admiranda canis, sed non credenda*: For, if the forme of the plant be there still, then it is not consumed. Secondly, then *Philosophy* deceives us, in telling us, that the matter is onely eternall, and the formes perishing. Thirdly, then Art and Nature is all one, both being able to introduce, or, rather,

rather, educe a ſubſtantiall forme. Fourthly, then the radicall moiſture and naturall heat, without which the forme hath no ſubſiſtence in the plant, is not conſumed by the fire, but, in ſpight of all its heat, lurkes within the aſhes;

——*credat Judæus Apella.*

Fifthly, then an Art, being an accident, can produce a ſubſtance; and ſo the effect is nobler then the cauſe. Sixthly, then from a totall privation to the habit (whoſe cauſe was taken away) there may be a naturall regreſſe. Seventhly, if the forme of the plant be in the aſhes ſtill, then it actuates, diſtinguiſhes, denominates, defines, & perfects the matter (for the aſhes are not the firſt, but ſecond matter) in which it is; and ſo it is a plant ſtill, lurking under the accidents of aſhes: as in the *Maſſe*, *Chriſts* bodie under the accidents of bread. So by your Doctrine, it is no hard worke to beleeve *Tranſubſtantiation*, or the ſtories of the *Phœnix*. Eighthly, if the forme of the plant be ſtill in the aſhes, then the forme is not in its owne matter, but in another; for ſo long as the aſhes are aſhes, they are

not the matter of the plant, but of that substance we call ashes. Ninthly, by this also the appetite of the matter is taken away; for to what can it have an appetite, seeing it retaines the forme of the plant? But, I doubt mee, your revived plant will prove more *artificiall* then *naturall*; and, like *Zeuxes* his grapes, deceive perhaps birds, but not men. So farre as I can perceive in *Quercitan* and others, who have written of *Chymistry*, this forme of the plant is nothing but an *Idea*, or a delusion of the eye through a glasse held over a flame, wherein you may see somewhat like a plant, a cloud in stead of *Juno*: A sallet of such plants may well tantalize you, they will never fill you.

Though it be true, that where Gods presence is, there is *Heaven*; yet wee must not therefore thinke, that there is not a peculiar *ubi* of blisse and happinesse beyond the tenth *Sphere*, wherein God doth more manifestly shew his glory and presence, then any where else, as you seeme to intimate, when you say [*that to place Heaven in the Empyreall, or beyond the tenth Sphere,* Sect. 4.

is

is to forget the worlds deſtruction, which when it is deſtroyed, all ſhall be here, as it is now there.] Firſt, we deny, that this ſenſible world ſhall be deſtroyed in the ſubſtance thereof: its qualities ſhall be altered, the actions, motions, and influences of the *Heavens* ſhall ceaſe; becauſe then ſhall be no generation or corruption, and conſequently, no tranſmutation of elements. Secondly, though this ſenſible world were to be deſtroyed, yet it will not follow, that therefore above the tenth *Sphere* there is not the Heaven of glory. Whither was it that Chriſt aſcended? Is hee not ſaid to aſcend above all *Heavens*, and that the *Heavens* muſt containe him, till his ſecond coming? Did not the *Apoſtles* ſee him aſcend in a cloud? Doe not you acknowledge it an Article of your *Creed?* Was not Saint *Paul* caught up into the third *Heaven?* If you thinke there is no other *Heaven* meant in Scripture then Gods preſence, it muſt follow, that *Chriſts humanity* is every-where, becauſe hee is in *Heaven*, that is, in Gods preſence, which is every-where; and ſo you are of the *Ubiquitaries* faith

aith: therefore we beleeve, as the Church ath alwaies done, that *Heaven* is locall, r a place above this visible world, whi- her *Christ* is gone to prepare a place for s, which is called the *Throne of God*; where vee have an habitation made without ands, given us of God, eternall in the Heavens. Let us therefore seek the things not which be every-where, but) which are bove, where *Christ* is at the right hand of God. The *Gentiles*, as *Tertullian* witnes- eth, were not ignorant of the place of blessed soules, *quas in supernis mansionibus collocant*, which they placed in these upper mansions of Heaven: *Apud Platonem in æ- therem sublimantur, &c.* *Tert. de an. cap. 5*

[*You cannot tell how to say, fire is the essence of Hell; nor can you conceive a flame that can prey upon the soule. Flames of sulphur in Scri- pture are (you thinke) to be understood not of this present Hell, but of that to come.*] Though you cannot conceive how, yet you must beleeve, that the fire of *Hell* is corporall, and worketh on spirits: *Perdidisti rationem, tene fidem*, saith *Austin*. Yet the Schoole- men tell us, divers waies, how the soule *Sect.*

may

may be affected and afflicted by that fire: First, as it shall be united to the fire, and shut up as it were in a prison there. Secondly, as it shall retaine the experimentall knowledge of those paines, which it suffered in the body. Thirdly, as it is the *principium* and originall of the senses, which shall remaine in the soule as in their root. Fourthly, as that fire shall be a representative signe or symbole of Gods indignation against them, and of their losse of his favour, and of so great happinesse, and that eternally, for so small, foolish and fading sinfull delights; these are the corporall waies, by which that fire shall torment the soule. And if you hold your Masters Tenent, *Mores animi sequuntur temperamentum corporis*; you will find no more impossibility for a corporall fire to worke upon a spirit, then for the materiall humours of the body to worke upon the soule.

As you thinke Hell and Hell-fire to be metaphoricall, and in mens consciences onely; so you seeme to doubt of the place
49. under earth, where you say, [*though wee*

ace Hell under earth, the Divels walk is about

] But this is no argument to diſſwade from beleeving Hell to be under earth, ecauſe the *Divels* are not yet confined nither. By the ſame reaſon you may ſay, ne habitation of *Angels* is not above, beáuſe they are imployed here by God upn the earth. Wee beleeve *Hell* to be uner earth, becauſe it ſtands with reaſon nd Gods juſtice, that the wicked ſhould e removed as farre as might be from the reſence of the Saints, and the place of py, which is above. Secondly, as their elight and hopes were not in heaven, but n earth and earthly things, ſo it is fitting hat their eternall habitation ſhould be within the earth. Thirdly, the name שאול in Hebrew, Ἅιδης in Greek, *Infernus* in Lain, *Hell* in Engliſh, &c. doe ſhew, that the place of the damned is low, and in darkneſſe. Fourthly, the *Scripture* ſtill ſpeakes of Hell as a place under ground, and the inhabitants thereof are ſaid to be under the earth, and the motion thither is called there a deſcending. Fifthly, the Gentiles were not ignorant of this, as *Tertullian* ſheweth,

ol. 11. sheweth, *Imum tartarum carcerem pœnarum cum vultis affirmatis, &c.* *Juvenal* calls Hell, *subterranea regna.* *Virgil*, *Barathrum* and *infernas sedes*,

——tum tartarus ipse
Bis petet in præceps tantum, &c.

Homer calls it a most deep gulfe under earth,

Βάδιτον ὑπὸ χθονὸς ἔστι βέρεθρον.

ct. 52. [*You thinke it hard to place the soules of those worthy Heathens in Hell, whose worthy lives teach us vertue on earth.*] If there be no salvation but in *Christ*; if there be no other name under *Heaven*, by which men can be saved, but by the name of *Jesus*; if it be life eternall to know God in him; if he only is the way, the life, and the truth; if there be no coming to the Father, but by him; I cannot thinke it hard, if those worthy Heathens have no place in Heaven, seeing they had no interest in him, who with his bloud hath purchased Heaven to us, and hath opened the gates of that Kingdome to all beleevers. And how specious soever their lives and actions were in the eyes of men, yet without *Christ*

they

ey were nothing else but *splendida pecca-*
, glorious enormities: onely in this I can
lace them, that it will be easier for them,
s it will be for *Sodome* and *Gomorrha*, for
yre and *Sidon*) in the last day, then for
ewes and *Christians*, who have knowne
eir Masters will, and have not done it:
ewer stripes remaine for *Socrates* a Hea-
hen, then for *Julian* a Christian.

[*We cannot deny, say you, the Church of God* Sect. 5
th in Asia *and* Africa, *if wee forget not the*
egrination of the Apostles, the death of Mar-
rs, &c. nor must a few differences excommu-
icate from Heaven one another.] First, wee
eny not, but God hath many who bow
ot their knee to *Baal* in those countries,
nd that his Church is oftentimes invisi-
le. Secondly, wee deny, that the pre-
ence of *Apostles*, death of *Martyrs*, sessi-
ns of lawfull *Councels*, can or have privi-
dged those places from *Apostasie*. *Christs*
wne presence, and miracles, and doctrine
n *Judea*, have not given stabilitie or per-
anencie to the Church there. What's
ecome of the famous Churches of *Co-*
inth, *Ephesus*, *Laodicea*, *Philadelphia*, *&c.*
planted

planted by the *Apostles* themselves? Thirdly, it is not for a few or light differences that we have separated our selves from the communion of the Church of *Rome*, and of those in *Asia* and *Africa*, if wee can call them Churches, which are rather *Sceletons*, then the body of *Christ*. The differences between the Church of *Rome* and us are not few, nor small, as you know: The differences betweene us and the Eastern Churches are greater; for most of them are either *Nestorians*, denying *Mary* to be the mother of God, and so in effect making two *Christs*, by making two persons; or else they are *Eutychians* or *Monothelites*, affirming but one nature and will in *Christ*, and therefore reject the Councell of *Chalcedon*: such are the *Jacobites* in *Asia*, if they be not lately converted, and those other *Jacobites* in *Africk*, under the King of the *Abyssins*. I will not speake of the *Greek* Church, which denieth the procession of the holy Ghost: Nor of the *Cophti* of *Egypt*, who are also *Eutychians*, and reject the observation of the Lords day, as superstitious, and marry in the se-

cond degree. The *Georgians* in *Iberia* bap-
ise not their children till the eighth yeare
of their age, and give them the *Eucharist*
t seven. The *Armenians* are little better:
As for the *Christians* of Saint *Thomas*, and
he *Maronites* in Mount *Libanus*, if they
ave forsaken their old heresies, they are
allen into those that are little better, by
ubmitting themselves to the Religion and
urisdiction of *Rome*.

[*You are confident, and fully perswaded, yet* Sect.
dare not take your oath of your salvation; for
you think it a kind of perjury to sweare, that
Constantinople *is such a City, because you*
have not seen it.] To be fully perswaded,
nd not dare to sweare, is a contradiction:
nd if you dare not sweare, but what you
ave seen, then you will in a manner per-
ure your selfe, if you should sweare, that
Christ was the son of *Mary*, or that he was
crucified on Mount *Calvarie*; for this you
ave not seen. What think you, if a blind
an should sweare, that the Sun is a great
ight; for hee hath no infallible warrant
rom his owne sense to confirme him in
he certainty thereof: You have, I per-

ceive, [*so much humility, that you meet with many doubts.*] But indeed, doubting is not the fruit of humilitie, but of infidelitie: you encline too much to the doubtings of the Church of *Rome*, which would rob us of the comforts wee reap in our afflictions, and in death it selfe, from the assurance of our salvation: For, if we doubt of our salvation, wee must doubt also of our election, and of the certainty of all Gods promises, and of the work of the holy Ghost, when hee seales in our hearts, that wee are the sons of God. And so, to what serve the *Sacraments*, if they doe not confirme and seale unto us the love of God in saving us? Nay, our faith hath lost its forme and efficacie, if we be still doubting. Saint *Paul* was not of your mind, hee was perswaded, that nothing could separate him from the love of God in *Christ*. And no question but hee would have sworne this, if hee had been required. I deny not, but many of Gods servants have their doubtings, but this comforts them, that *Christ* prayeth for them, that their faith shall not faile, and this assures them of their salva-

tion. Though this fire of the Sanctuary be not alwaies flaming, it is not therefore extinguished; and though the eye is not alwaies seeing, it is not therefore blind:

—*Nihil est ab omni parte beatum.*

No perfection here: the faireſt day hath its clouds, and the ſtrongeſt faith its doubts: but to be ſtill doubting, is a ſigne of a bad *Chriſtian*; and, as *Seneca* will have it, of a bad man; *maximum malæ mentis indicium fluctuatio.*

The second part.

2. *You say, there are mystically in our faces characters which carry in them the Motto of our soules, wherein one may reade our natures, &c. besides these, certaine mysticall figures in our hands, which you dare not call meere dashes, strokes, or at randome.*] *Fronti nulla fides*; how many are deceived by the face and hand? therefore *Christ* will not have us judge *secundum faciem*, according to the face or appearance, but judge righteous judgement. I deny not, but sometimes the face proves *index animi*; and by the face, and other outward signes in *Julians* bodie, as his weak legs, unstable feet, wandring and furious eyes, wanton laughters, inordinate speeches, &c. *Nazianzen* conjectured of the pravitie of his mind, and wicked inclination. And it was no difficult matter, to collect the roughnesse of *Esau's* disposition, by the roughnesse of his hands. Wee may also by the face and hand judge of the temper and distemper of

of the body, bloud, and other humours; but peremptorily to determine the future events of things that befall us, or the disposition of the soule, by *Physiognomy* or *Chiromancy*, by the face and hand, is such a superstitious folly, that the Poet laughs at it, and at him,

Qui frontemq́; manumq́; Præbebit vati. *Juve l.1.sa*

For first, many lineaments, yea oftentimes deviations and inordinate conformities, are in our bodies rather by accident, then by nature. Secondly, *Philosophy*, good counsell, and education doe much alter the nature of men; therefore *Philemon* that famous *Physiognomer* was deceived in *Socrates* his face, thinking that he was a man of a riotous and wicked disposition, whereas his nature, by the study of *Philosophy*, was quite altered, being eminent for his continencie, fidelitie, and other vertues. Thirdly, man, by reason of his will, is master of his owne morall actions; therefore it is in his power to alter his owne inclinations. Fourthly, supernaturall *grace* doth quite transforme nature, and can turne a Wolfe into a Lamb, a *Saul* into a *Paul*, a Persecu-

tour into a Preacher. Fifthly, how vain and ridiculous is *Chiromancie*, in placing the seven *Planets* in each palme of the hands, and confining within certaine lines and bounds the power and operation of these Stars; so that *Jupiter* must containe himselfe within his owne line, and not encroach upon the line of *Venus* or *Mercury*. If men would be more carefull to know and follow him, who only hath the seven Stars in his right hand, they would not so superstitiously dote upon such a ridiculous toy as *Palmestry*; or, by the lineaments of the hands or face, peremptorily conclude of mens soules, and of their future actions and events.

5. [*You hope you doe not breake the fifth Commandement, if you conceive you may love your friend before your parents.*] The God of love hath ordained an order in our love, that wee are to love those most, to whom wee owe most; but to our carnall parents, under God, wee owe our being, to our spirituall parents our well being: therefore they are to have a greater share of our love then our friends, to whom we are not tied

in

in such obligations. Secondly, whereas God is the measure, perfection, and chiefe object of our love, wee are to love those most, who come neerest to him by *representation*; but these are our parents, who are to us in stead of God, especially, if they bestow not only being, but also well being and education on us. But what needs the urging of this duty, which is grounded on the principles of Nature?

Your phrase is dangerous, as your love is prepostrous, if it be as you say [*that you love your friend, as you do your God*:] For, by this, you take away the distinction which God hath made between the two *Tables*: the one commanding us to love God above all; the other, to love our neighbours as our selves. Nature will teach you, that him you ought to love most, to whom you owe most; but you owe all to God, even that you live, and move, and have your being. Secondly, an universall good is to be loved afore a particular: A man will venture the losse of his hand or arme, to save the body. A good *Citizen* will venture his life to save his country, because

Sect.

cauſe hee loves the whole better then a part; but God is the univerſall good, our friends are only particular. Thirdly, wee muſt love our friend as our ſelfe, becauſe our ſelfe-love is the rule by which wee ſquare our friends love; but we muſt love God better then our ſelves, becauſe it is by him that we are our ſelves.

7. [*For your originall ſinne, you hold it to be waſhed away in your baptiſme; for your actuall ſins you reckon with God, and you are not terrified with the ſins of your youth.*] Originall ſin is waſhed away, in reſpect of its guilt, not of its being; the curſe, not the ſin; the dominion, not the habitation is done away: For whilſt this root is in us, it will be budding: the *leproſie*, with which this houſe of ours is infected, will never be totally aboliſhed, till the houſe be demoliſhed. Wee muſt not look to be free from theſe *Jebuſites*, whilſt we are here: *Subjugari poſſunt, exterminari non poſſunt*; the old man is not totally caſt off, nor the old leaven totally caſt out: For, if there were not in us concupiſcence, there could be no actuall ſin; and if wee ſay, We ſin not, we deceive

deceive our selves. Saint *Paul* acknowledgeth a *body of death*, and you had need to pray with *David*, *Cleanse me from my secret sins*: And againe, *Remember not the sins of my youth*, with which you say, *you are not purified*: but though you know nothing by your selfe, yet are you not thereby justified; *The heart of man is deceitfull above all things*: And though your heart cleares you, God is greater then your heart. The *salt-sea* can never lose its saltnesse, the *Blackmoore* cannot change his skin, nor the *Leopard* his spots. Againe, wee must not think, that in baptisme sin is washed away, by vertue of the water. What water can cleanse the soule, but that which flowed from our *Saviours* pierced heart? *God in Christ* hath done away our sins; the *baptisme* of his *bloud* hath purged us from all sinne, which is sealed unto us by the *baptisme* of his *Spirit*, and represented by the *baptism of water*.

[*You thank God, you have escaped pride, the* Sect. *mortall enemy to charity.*] So did the Pharisee thank God, that hee was no extortioner; yet hee went home unjustified. *Pride*

is

is a more ſubtle ſin then you conceive, it thruſts it ſelfe upon our beſt actions: in praying, faſting, almes-giving. As *Satan* amongſt the *Prophets*, and *Sathan* amongſt the ſons of God; ſo pride intrudes it ſelfe amongſt our beſt workes: And have you not pride, in thinking you have no pride? *Bernard* makes twelve degrees of pride, of which, bragging is one. And *Gregory* tells us, that *ex ſummis virtutibus ſæpe intumeſcimus*; even accidentally goodneſſe occaſioneth pride, which (like the ſcales that fell from *Sauls* eyes) hinders the ſight of our ſelves, till they be removed: *Nulla alia peſtis plura ingenia abrupit, quàm confidentia & æſtimatio ſui.*

ſius.

[*'Tis vanity, you thinke, to waſte our dayes in the purſuit of knowledge, which, if we attend a little longer, we ſhall enjoy by infuſion, which wee endeavour here by labour and inquiſition: better is a modeſt ignorance, then uncertain knowledge.*] Would you bring in againe ignorance, the ſuppoſed mother of Devotion, but indeed, the true mother of Confuſion? I cannot be of your mind; you will not have us trouble our ſelves with

know-

nowledge here, becauſe wee ſhall have it hereafter: But I will ſo much the rather labour for knowledge here, becauſe I ſhall have it hereafter. For the *Saints* beatitude ſhall for the moſt part conſiſt in *knowledge*; therefore I deſire to be initiated, and to have a taſte of that happineſſe here, that I may be the more in love with it. Shall the *Iſraelites* refuſe to taſte, and look upon the *grapes* which the *Spies* brought from *Canaan*, becauſe they were to enjoy all the *Vineyards* there? By the knowledge of the *creature*, we come to know the *Creatour*; and by the effects, we know the ſupreme cauſe, whom to know in *Chriſt*, is life eternall. *For want of knowledge the people periſh*: it were madneſſe in mee not to make uſe of a candle in the darke, becauſe, when the Sun is up, hee will bring a greater light with him. By knowledge we come neere to the *Angelicall* nature, who are from their great knowledge called *Dæmones*, and *Intelligentiæ*. Shall I not ſtrive to know God at all, becauſe I cannot know him here perfectly? God hath made nothing in vaine: but in vaine had hee given to man a deſire of know-

knowledge; for, *Omnes homines naturâ ſcire deſiderant*: In vaine had hee given to him underſtanding, apprehenſion, judgement, if hee were not to exerciſe them in the ſearch of knowledge; which, though it be uncertaine here in ſome things, *vel ex parte cogniti, vel ex parte cognoſcentis*, yet all knowledge is not uncertaine. The *Chriſtians*, by their knowledge in *Philoſophy*, and other humane ſtudies, did more hurt to *Gentiliſme*, then all the oppoſition and ſtrength of men could doe: which *Julian* the *Apoſtate* knew well, when he cauſed to ſhut up all Schooles of learning, purpoſely to blind-fold men, that they might not diſcerne truth from errour. And though modeſt ignorance is better then uncertaine knowledge, yet you will not hence inferre, that ignorance is better then knowledge; except you will conclude, that blindneſſe is better then ſight, becauſe blind *Democritus* was to be preferred to a quick-ſighted Kite.

9. [*The perpetuating of the world by coition, you call the fooliſheſt act of a wiſe man, and an unworthy piece of folly.*] You let your pen

n too much at randome: the way which Wisdome it selfe hath appointed to multiply mankind, and propagate the Church, nnot be fooliſh; if it be in your esteem, emember that the fooliſhneſſe of God is iſer then the wiſdome of man: for, as reat folly as you think coition to be, without it you could not have been; and ſurely, there had been no other way in Paraiſe to propagate man, but this *fooliſh way*. There is nothing fooliſh, but what s ſinfull; but that cannot be ſinfull, which God hath appointed. There is ſometime fooliſhneſſe in the circumſtances, but not n the act it ſelfe, then the which nothing s more naturall. As it is not folly to eate, drinke and ſleep, for the preſervation of he *individuum*, neither is coition folly, by which we preſerve the *ſpecies*, and immortalize our kind.

Sect. [*You feare the corruption within you, not the contagion of commerce without you.*] You muſt feare both, and ſhun both: Our corruption within is often irritated by outward commerce; perhaps our inward tinder would lye dead, if it were not incenſed by

by the ſparkles of commerce without. H
that handleth pitch ſhall be defiled; t
dangerous to converſe with *leprous* an
plagnie people. The *Iſraelites* are forbi
commerce with the *Canaanites*, and we a
commanded to depart out of *Babel*, leſt w
be partakers of her ſins:

ven. ——*Grex totus in agris*
Unius ſcabie cadit, & porrigine porci,
Uvaq; conſpecta livorem ducit ab uva.

If you were like the Sun, you might freely
commerce with all; for hee ſhines upon
infected places without infection, which
you cannot doe: and therefore, to uſe your
owne phraſe [*your converſation muſt not be,*
like the Suns, with all men,] except it be in
cauſing your light to ſhine before them.

3.12. [*There is ſomething, you ſay, within us, that*
was before the elements.] That ſomething
muſt be the ſoule: which, though *Plato* and
Origen thought was before the body, yet
we know the contrary; for God firſt made
the body, and then inſpired it with a ſoule.
To give exiſtence to the ſoule before the
body, can ſtand neither with the perfecti-
on of Gods workes in the creation, nor

with

with the dignity and quality of the ſoule: for with the firſt, for all that God made was perfect: but the ſoule, without the body, had been an imperfect piece, ſeeing it was made to be a part of man. Not with the ſecond; for the ſoule being the *forme*, it was not to exiſt without its *matter*, the body: nor was it fit, that ſo noble a *gueſt* ſhould be brought into the world, before a convenient *lodging* was fitted for her. It is true, that the ſoule can, and doth ſubſiſt without the body after death, but then it is neceſſitated, becauſe the body failes it, and the houſe becomes inhabitable; and it is a part of its puniſhment, & of the bodies alſo, for ſin, to be ſeparated for a while.

Thus have I briefly pointed at your aberrations, having ſnatched ſome few houres from my other occaſions (for ſtudy I cannot in theſe diſtracted times:) 'tis not out of an humour of contradiction or vainglory, nor of any intention I have to bring you or your Booke into obloquie, that I have marked out its obliquities; but only to ſatisfie the deſire of my friends (for whom we are partly borne) who have laid this

this charge on me; and to let green hea
and inconsiderate young Gentlemen fo
that there is some danger in reading yo
Book, without the *spectacles* of judgemen
for, whilst they are taken with the *gildi*
of your phrase, they may swallow un
wares such *pills*, as may rather kill the
cure them. I have passed by divers slips o
lesse danger and consequence, because I
want time, and would not seem too Eagle
fighted in other mens failings, whereas I
have enough to doe with mine owne, *Re-*
spicere id mantica quod in tergo est. I ac-
knowledge there is much worth and good
language in your Book; and, because you
are so ingenuous and modest, as to dis-
claime these opinions, if they square not
with maturer judgements, I have, with as
great modesty and gentlenesse as I could,
refelled them; having neither dipt my pen
in *gall*, nor mingled my inke with *vinegar*.
The God of truth direct all our hearts in-
to the way of truth. *Amen.*

Animad-

ANIMADVERSIONS
UPON
Sir KENELME DIGBIE's
OBSERVATIONS
ON
Religio Medici.

LONDON,
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BRITISH MUSEUM

Animadverſions upon Sir KENELME DIGBIE's Obſervations on *Religio Medici*.

Having done with the Phyſician, was counſelled by my friends to view that noble and ingenuous Knights *obſervations*, who haſtily running over *Religio Medici*, and having let fall ſome phraſes from his pen, which have or may ſtartle the Reader; I thought good, upon the ſolicitation of my ſaid friends, to point at them by a few *Animadverſions*. It is no wonder that he hath phraſed ſome things amiſſe; for the beſt have their failings,

——*quandoq; bonus dormitat Homerus.*

And S. *Bernard*, wee ſay, ſaw not all; and

what are ſpoken or written haſtily, are not ſpoken and written warily; *Canis feſtinans cæcos parit catulos.*

3. 1. [*I find Sir* Kenelme *to be of opinion, that the changing of the condition of a damned ſoule from paine to happineſſe could not be effected, without God had made that ſoule another creature then what it was: as, to make fire ceaſe from being hot, requireth to have it become another thing then fire.*] I doe not ſee any reaſon, why the eſſence of the ſoule muſt be changed, upon the change of its condition from paine to happineſſe; for theſe are *accidents*, which may be preſent or abſent, without the deſtruction of the ſubject in which they are. Wee are all by nature the ſons of wrath, by grace & regeneration we are made the ſons of God; not by changing of our natures and eſſences, as *Illyricus* thought: for, though *Paul* changed his condition and name, hee changed not his nature; for he was the ſame man, being a veſſell of mercy, which he was, being a veſſell of wrath. [*If hee ſaith, that in Eternity there is no change;*] I anſwer, that that continued duration, which wee call

Eternitie,

Eternitie, is unchangeable; yet in the things themſelves, which are eternall, there is a paſſive power or poſſibilitie of change, or elſe wee cannot ſay, that unchangeableneſſe is a property in God, but communicable to the creature, which cannot be. As for the fire, it may doubtleſſe for a while ceaſe to be hot, and yet not ceaſe to be fire: as that fire in the *Babyloniſh* furnace, which did not touch the three *Children*, and yet burned the *Chaldeans*; this it could not have done, had it not been fire.

2. [Ariſtotle *defines light to be* actus perſpicui, *which Sir* Kenelme *likes not, becauſe hee knowes not the meaning.*] The meaning is plaine, that light is the active qualitie of the aire or water, by which they are made perſpicuous, or fit *mediums*, through which wee ſee viſible objects; for in darkneſſe, though the aire be a bodie ſtill, yet it is not the *medium* of our ſight, but onely *potentially*; let the light come, then it is *perſpicuous*, that is, through which wee may ſee the objects *actually*, and ſo it is *actus perſpicui*: For in *Philoſophy*, that is called Pag

the *act*, which giveth a being to a thing, whether that being be accidentall or essentiall; so the light, giving an accidentall being to the aire, in making it perspicuous, is fitly defined by the Philosopher, *Actus perspicui quâ perspicuum*: therefore here are no *naked termes obtruded in the Schooles upon easie minds*, as Sir *Kenelme* thinketh.

21. 3. When Sir *Kenelme* thinkes [*that the first matter hath not an actuall existence, without the forme,*] he must know, that the first matter is a substance, and hath a reall actualitie, or that which is called *Actus entitativus* in the Schooles, without the forme; else it could not be the *principle*, or *cause* of things: for, how can there proceed any effect from that which hath no being? but when the forme comes, it receives *formall actuality*, without which it is but in possibilitie, which being compared to this act, it is a kind of *non-entitie*.

22. 4. [*The notions of matter, form, act, power, existence, &c. have in the understanding a distinct entity, but in nature are no-where by themselves. Againe, these words are but artificiall termes, not reall things.*] *Notions* have their

their being only in the mind: 'tis true; but these are not *notions*: for then, all things that are made of *matter* and *forme*, are made of *notions*; and so *notions* are the first principles and causes of all things. So likewise the objects of the two noblest Sciences, to wit, *Physick* and *Metaphysick*, are onely *notions* and artificiall termes, not reall things, which cannot be.

5. [*He doth not conceive, that wise men reject* Astrologie *so much, for being repugnant to Divinity, &c. To relie too much upon that vain art, he judgeth to be rather folly then impiety.*] I know not who hee meanes by *wise men*; but the Church and Fathers have rejected this art, as repugnant to Divinity, and impious. *Aquila Ponticus*, a translatour of the Bible, was thrust out of the Church of *Christ* for his study in this art. And how can this art be excused from impiety, which overthrowes the liberty of mans will, makes the soule of man mortall and materiall, by subjecting it to the power of the Stars, makes God the authour of sinne, makes men careless of doing good, or avoiding evill, which ascribes the coming

of *Christ*, the working of his miracles, the Prophets predictions, the Apostles labours, the patience, sufferings, and faith of the Saints, to the influence of the Stars? And so in a word overthrowes all religion and prayer: *Orandi causas auferre conantur*, saith S. *Austin*; and therefore this art will rather lay the fault of mans misery upon God, the mover of the Stars, then upon mans owne wickednesse, saith the same Father. *Aug. de Gen. ad lit. c.* 17. Who in another place, to wit, in his Commentarie on the Psalmes, sheweth, that the Converts of S. *Paul*, *Act.* 19. had been Astrologers; and therefore the books which they burned were of Astrologie. But is not Astrologie repugnant to Divinity, and impious, when it robs God of his honour? which it doth, by undertaking to foretell future contingencies, and such secrets as are onely knowne to God, this being his true property alone. By this *Esay*, *ch.* 41. distinguisheth him from false gods, *Declare what will come to passe, and wee shall know you to be gods.* And hee mockes these Diviners, *ch.* 47. and so doth *Jeremy*, *ch.* 10.

and

nd *Solomon*, *Eccleſ. chap.* 8. and 10. ſheweth he knowledge of future things to be hid rom man; of which the Poet was not ignorant, when he ſaith,

Neſcia mens hominum fati ſortiſque futuræ:

herefore both the Aſtrologer, and he that onſults with him, diſhonours God in a igh nature, by giving credit to, or having ommerce with, thoſe excommunicate nd apoſtate Angels, and ſo endanger their wne ſoules: *Is it becauſe there is no God in Iſrael, that you conſult with the god of Ekron?* Now, that Aſtrologers have commerce with evill ſpirits, beſides the teſtimony of *Auſtin*, *de civit. Dei*, *lib.* 5. *cap.* 7. and *lib.* 2. *de Gen. ad lit. c.* 17. and other ancient Fathers, he proofes of divers witneſſes, and their wne confeſſions, upon examination, doe make it apparent: Not to ſpeake of their lagitious lives, and their impious and atheiſticall Tenents, for this cauſe Aſtrologers are condemned by Councels and Decrees of the Church, *Conc. Bracar.* 1. *c.* 9. *& in Tolet.* 1. *ſec. part. decret. c.* 26.

6. [*The Angels, in the very inſtant of their* Pag. 3
creation,

creation, actually knew all that they were capable of knowing, and are acquainted with all free thoughts, paſt, preſent, and to come.] They knew not ſo much then as they doe now; becauſe now they have the experimentall knowledge of almoſt ſix thouſand yeares, and many things revealed to them ſince their creation. Secondly, they know not our free thoughts, even becauſe they are free, and variable at our pleaſure, not at theirs: it's onely Gods property to know the heart; yet ſome thing they may know by outward ſignes, or by revelation. Thirdly, they know not things future; for firſt, they know not the day of Judgement: ſecondly, they know not future contingencies: thirdly, they know not infallibly naturall effects that are to come, though they know their cauſes; becauſe all naturall cauſes are ſubordinate to God, who, when hee pleaſeth, can ſtay their operations. What *Angel* could fore-know (if *God* did not reveale it) that the Sun ſhould ſtand at the prayer of *Joſua*; that the fire ſhould not burne the three *Children*; or the Lions devoure *Daniel*? Fourthly, as they know

not

not future contingencies, because they have not certaine and determinate causes: so they know not mans resolutions, which depend upon his will, because the will is onely subject to God, as being the principall object and end of it; and he onely can encline it as hee pleaseth: therefore as *Esay* of the *Gentile* Idols, so say I of *Angels*, Let us know what is to come, to wit, infallibly of your selves, and all, and wee shall know that you are gods. Isa. 41 22, 23

7. [*Sir* Kenelme *sayes, he hath proved sufficiently light to be a solid substance and body.*] Pag. 4

These proofes I have not seen, therefore I can say nothing to them; but this I know, that if light be a body, when the aire is illuminated, two bodies must be in one place, and there must be penetration. Secondly, the motion of a body must be in an instant from the one end of the world to the other: both which are impossible. Thirdly, what becomes of this body, when the Sun goeth downe? Doth it putrefie, or corrupt, or vanish to nothing? all these are absurd: Or doth it follow the body of the Sun? then, when the light is contracted

contracted into a lesser space, it must be the greater: but wee find no such thing. And if light be a body, it must be every day generated and corrupted: why should not darknesse be a body too? But of this subject I have spoken elsse where; therefore I will say no more till I see Sir *Kenelme*'s proofes.

8. [*The soule hath a strange kind of neere dependance of the body, which is (as it were) Gods instrument to create it by.*] This phrase I understand not: I have already proved, that the soule hath no dependance on the bodie, neither in its creation, essence, or operation; it hath no other dependance on the bodie, but as it is the forme thereof, to *animate* and *informe* it. So you may say, the Sun depends upon the earth, to *warme* and *illuminate* it. The body is the soules instrument, by which it produceth those actions, which are called *organicall* onely; but that God used the body, *as it were an instrument, to create the soule by*, is a new phrase, unheard of hitherto in Divinitie. God immediately createth and infuseth the soule into the body; hee used no other

instrument

ſtrument in the workes of creation, but
ixit, mandavit.

9. [*Sir* Kenelme *thinkes, that terrene* Pag. 46
ules *appeare oftneſt in Cemeteries, becauſe*
ey *linger perpetually after that life, which*
ited *them to their bodies, their deare con-*
rts.] I know not one ſoule more terrene
en another in its eſſence, though one
ule may be more affected to earthly
ings then another. Secondly, that life,
hich united the ſoule to the body, is not
ſt to the ſoule, becauſe it ſtill remaines in
; as light remaines ſtill in the Sun, when
ur *Horiſon* is deprived of it. Thirdly, if
ules after death appear, it muſt be either
their owne, or in other bodies; for elſe
ey muſt be inviſible: if in their own, then
ey muſt paſſe through the grave, and en-
r into their cold and *inorganicall* bodies,
d adde more ſtrength to them then ever
ey had, to get out from under ſuch a
ad of earth and rubbiſh: if in other
odies, then the end of its creation is over-
rowne; for it was made to informe its
wne bodie, to which onely it hath rela-
on, and to no other; and ſo we muſt ac-
knowledge

knowledge a *Pythagoricall transanimati*
Fourthly, such apparitions are deluſions
Sathan, and *Monkiſh* tricks, to confirme ſ
perſtition.

pag. 46. 10. [*Soules, he ſayes, goe out of their bodie*
with affections to thoſe objects they leave behin
them.] Affections, ſaith *Ariſtotle*, are ἐ
ἀλόγῳ in that unreaſonable part of the ſou
or rather, of the whole *compoſitum*; for th
ſoule hath no parts: and though whilſt i
the body it receiveth, by meanes of its im
mediate union with the ſpirits, ſome im
preſſions, which we call *affections*; yet, be
ing ſeparated, is free from ſuch, and carri
nothing with it, but the reaſonable and in
organicall faculties of the *Intellect* and *Wil*
And, to ſpeak properly, *affections* are moti
ons of the heart, ſtirred up by the know
ledge and apprehenſion of the object, good
or bad; the one by *proſecution*, the othe
by *avoiding*: ſo that where the heart i
not, nor the externall ſenſes to conveigh
the object to the phantaſie, nor the anima
ſpirits to carry the ſpecies of the obje
from the phantaſie to the heart, there ca
be no affection; but ſuch is the eſtate o
th

he soule separated; it hath no commerce at all with the body, or bodily affections. And of this the *Poets* were not ignorant, when they made the departed soules to drink

Securos latices, & longa oblivia ——

of the river *Lethe*, which is τοῖς δυστυχοῦσιν ἐπιπόθεος, the wished for goddesse by those that are in misery.

11. [*He thinkes, that when the staine body suddenly bleedeth, at the approach of the murderer, that this motion of the bloud is caused by the soule.*] But this cannot be; for the soule, when it is in the body, cannot make it bleed when it would; if it could, we should not need *Chirurgions* to *phlebotomise* and *scarifie* us: much lesse then can it, being separated from the body. Secondly, in a cold body the bloud is congealed, how shall it grow fluid againe without heat? or how hot without the animall and vitall spirits? and how can they worke without the soule? and how can this operate without union to the body? If then any such bleeding be, as I beleeve that sometimes there hath been, and may be so againe, I thinke

Pag. 4[illegible]
Pag. 4[illegible]

thinke it the effect rather of a miracle, manifeſt the murtherer, then any natura cauſe: for I have read, that a mans arm which was kept two years, did, at the ſigh of the murtherer, drop with bloud; which could not be naturally, ſeeing it could no but be withered and dry after ſo long time: Yet I deny not but, before the body be cold, or the ſpirits quite gone, it may bleed; ſome impreſſions of revenge and anger being left in the ſpirits remaining, which may move the bloud: but the ſafeſt way is, to attribute ſuch motions of the bloud to the prayers of theſe *ſoules* under the Altar, ſaying, *Quouſque, Domine?*

51. 12. [*No annihilation can proceed from God: it is more impoſſible, that* not-being *ſhould flow from him, then that cold ſhould flow immediately from fire.*] 'Tis true, that God is not an efficient cauſe of annihilation (for of a *non-entity* there can be no cauſe) yet we may ſafely ſay, that hee is the deficient cauſe: for, as the creatures had both their creation, and have ſtill their conſervation, by the influx of Gods Almighty power, who, as the Apoſtle ſaith, ſuſtaines all things

things by the word of his power: so if he should suspend or withdraw this influx, all things must returne to nothing, as they were made of nothing. There is then in the creature both a passive possibilitie of annihilation, and in God an active possibilitie to withdraw his assistance: and why should we be afraid to affirm such a power in God? Before the world was made there was annihilation, and yet God was still the same, both before and since, without any alteration in him: So, if the world were annihilated, God should lose nothing, being in himselfe all things. Againe, as God suspended his worke of creation the seventh day, without any diminution of his power and goodnesse; so hee may suspend, if hee please, the work of conservation, which is a continuated production. Besides, as God created not the world by necessity of his nature, but by his free will; so by that same freedome of will, hee sustaines what hee hath created, and not by any necessity: and therefore not only corruptible bodies, but even spirits and angels, have in them a possibility of annihila-

tion, if God should withdraw from them his conservative influence. *Jeremy* was not ignorant of his owne and his peoples annihilation, if God should correct them in fury, *Ferem.* 10. But, though there be a possibility in the creatures (if God withdraw his power) of annihilation, yet wee must not think, that this possibility in them flowes from the principles of their owne nature; for in materiall substances there is no such possibility, seeing the matter is eternall: and much lesse can it be in immateriall substances, in which there is neither physicall composition, nor contrariety. As the Sun then is the cause of darknesse, and the Pilot the cause of shipwrack: the one, by withdrawing his light; the other, by denying his assistance: so may God be the cause of annihilation, by suspending or subtracting his influence.

78. 13. [*He thinkes it is a grosse conception to think, that every atome of the body, or every graine of ashes of the* cadaver *burned and scattered by the wind, should be raked together, and made up anew into the same body it was.*] But this is no grosse conceit, if he consider the power

power of the Almighty, who can with as great facility re-unite these disperſed *Atomes*, as he could at firſt create them; *utpote idoneus est reficere qui fecit.* The *Gentiles* objected the ſame unto the *Christians*, as a groſſe conceit of theirs, as *Cyril* ſheweth, to whom *Tertullian* returnes this anſwer, That it is as eaſie to collect the diſperſed aſhes of thy body, as to make them of nothing, *Ubicunque resolutus fueris, quæcunque te materia destruxerit, hauserit, abolèverit, in nihil prodegerit, reddet te, cujus est nihilum ipsum cujus est totum.* *Cyr* *tec* *Ter* *pol*

14. But Sir *Kenelme* in his ſubſequent diſcourſe, to ſalve this *groſſe conception*, as hee calls it, of collecting the diſperſed aſhes of the burned body, *tells us, that the ſame body ſhall riſe that fell; but it ſhall be the ſame in forme onely, not in matter*; which he proves by ſome reaſons: *First, that it is the forme, not the matter that gives numericall individuation to the body. Secondly, that the matter, without forme, hath no actuall being. Thirdly, that identity belongeth not to the matter by it ſelfe. Fourthly, that the body of a man is not the ſame it was, when it was the body of* *p.* *81* *83* *85*

a childe. Fifthly, he illustrates this by some Similies: As, that a ship is still the same, though it be all new timbered: The Thames is still the same river, though the water is not the same this day that flowed heretofore: That a glasse full of water, taken out of the sea, is distinguished from the rest of the water; but being returned backe againe, becomes the same with the other stocke: and the glasse, being againe filled with the sea-water, though not out of the same place, yet it is the same glasse full of water that it was before: That, if the soule of a newly dead man should be united to another body, taken from some hill in America, *this body is the same identicall body hee lived with before his death.*] This is the summe of Sir *Kenelm's* Philosophy and Divinity concerning the resurrection; In which are these mistakes: First, the resurrection, by this opinion, is overthrowne; a *surrection* wee may call it of a body, but not the *resurrection* of the same body. This is no new opinion, but the heresie of the *Marcionites*, *Basilidians*, and *Valentinians*, whom *Tertullian* calls *Partiarios sententia Sadducæorum*, as acknowledging but halfe a resurrection: *Resurrectio di-*

ci non potest, ubi non resurgit quod cecidit, saith *Gregory*. Secondly, *Christ* is said *μετασχηματίσειν*, to transfigure or transforme our vile bodies in the resurrection; but if the same numericall body rise not, our resurrection will be a *forming* of a new body, not a *transforming* of the old: Or, an *assumption* of a body rather, then a *resurrection*: Or, if you please, a *Pythagoricall transanimation*. Thirdly, the end why man was made, or why his body was united to his soule, was, that both might enjoy God, the chief *beatitude*; but man should be frustrated of his end, if the same body did not rise that was given him in the creation. Fourthly, if the essentiall forme of mans body was totally lost, as the formes of other creatures are by corruption, wee might have some reason to thinke, that the body should not rise the same numerically which fell: but mans soule, which is his essentiall forme, remains still the same; therefore the body shall returne the same. Fifthly, though the childe begotten be not *numerically* the same with the parent begetting, because the whole matter of the parent is not transfused into Phil. 21.

the childe, yet, in the resurrection, the same numericall body shall returne that fell, because the whole matter of it remaines. Sixthly, though the union of the body to the soule in the resurrection be not *numerically* the same action that was in generation, yet the body shall be the same, because the *entity* and *unity* of the body is not hindered by the multiplication or iteration of accidents, such as union is. Seventhly, our resurrection shall bee conformable to *Christs*; but he raised up the same numericall *temple* of his body which was destroyed, as the same numericall body of *Jonas* was disgorged, which was swallowed by the *Whale*. Elghthly, if in artificiall things the introduction of a new forme makes not the matter to be *identically* different from what it was, much lesse can mans body be any other then what it was, by introducting the same essentiall forme, which was never lost, though for a while separated. Ninthly, it stands with Gods justice and mans comfort, that the same body which was the soules companion in tribulation, should be also companion with it in glo-

rie; that the same body, which was to the soule the organ of iniquity, should be also the organ of paine and misery; the same soules and bodies that run together in the same race, let them weare the same crown, and reigne together in the same glory. Let the *Baptist* have the same *head* he lost, and *Bartholomew* the same *skin* he parted with. This was *Job*'s comfort on the dung-hill, *that though wormes destroy his body, yet hee should see God in his flesh, whom I my selfe* (saith he) *shall see, and mine eyes shall behold, and none other for mee, though my reines are consumed within me.*

His second mistake is, [*That the forme, not the matter, gives numericall individuation to the body.*] Is the dead body of an *Ethiopian numerically* the same with the dead bodie of a *Scythian*? he will not say so; then they are different bodies: but by what? the forme is gone: is not then the difference in respect of the matter and accidents, which remaine in the carkasse? 'Tis true, that the chiefe cause of *individuation* is the *forme* in men, yet not as it gives essence; for so it makes the *specificall* union

by which all men are one; but as it gives existence to the matter, which it terminates with quantitie, and invests with other accidents, which matter and accidents are the secondary cause of *individuation*: but in dead bodies, the forme of man being gone, there remaines nothing but the form of a *carkasse*, or the form of *mixtion*, which determinating the matter of the *carkasse* with its accidents, makes up the *numericall individuation*, by which one carkasse is distinguished from another.

His third mistake, [*That the matter, without forme, hath no actuall being.*] The matter, as it is a substance and hath *entity*, as it is the other principle of generation, and as it is the cause of motion, it must needs have an actuall being, or else it can be none of these: it must be all one with privation, if it have no *actuall being*. 'Tis true, it hath not that measure of actuall being, which it receives from the *forme*, till the union; and yet I see not how the *matter* is at any time without *forme*, seeing it is never without *privation*, which presupposeth a forme in the matter, which is to be expelled

for

for introduction of another.

His fourth miſtake, [*That identitie belongs not to the matter by it ſelfe.*] So he may as well ſay, that *entity* belongs not to the matter by it ſelfe; for *identity* followes the *entity*, as *unity* doth, which is in a maner the ſame that *identity*: he ſhould have ſaid, that matter gives not identity to things, neither *generically*, *ſpecifically*, nor *numerically*, for ſuch proceeds from the forme; yet there can be neither of theſe *identities*, without the matter: for the conjunction of the forme with the matter makes *identity*; and yet before the forme be united, the particular parts of the matter have their particular *identities* and inclinations to ſuch and ſuch formes: as, mans ſeed to the forme of a man, not of an *horſe*; an *egge* to the forme of a *chick*, not of a *man*; ſo after the ſoule is gone, that identity remaines in the matter which was before, to wit, an inclination to that forme which once it had, rather then to any other; or, rather then any other part of the matter can have to this forme.

His fifth miſtake, [*That the body of a man is not the ſame it was.*] Philoſophers ſay, that

that the matter remaines after the forme is gone; so that a dead body, in respect of its matter, is the same it was whilst the soule was in it: If then the absence or change of the forme takes not away the identity of the matter, much lesse can that identity of the body be gone, whilst the soule remains in it. They that bring markes and spots in their skins, as *Seleucus* and *Augustus* did, retaine them still untill their skin be consumed; which shewes, that the body is the same in infancie and old age. If *Ulysses* had not brought home, after his twenty years travell, the same body he carried out, his *Nurse* had not knowne him by his foot; nor had his dogge fawned on him. I know the common opinion is, that the body is the same in respect of continuation, and because it hath the same essentiall forme; otherwise there is a continuall deperdition and reparation of the matter by nutrition and auction: but I cannot find, that there is any *deperdition* of the solid parts, or any alteration in the *heterogeneall*, but onely in the bloud and spirits, or such fluid parts: And doubtlesse, the *primogeneall* or *radicall* humour,

humour, which wee bring with us, wee retaine ſtill in us, till it be quite waſted, and then there is no reparation; ſo that the body is ſtill the ſame, whilſt the ſoul is in it, both in reſpect firſt, of continuation; ſecondly, of the forme of man; thirdly, of the forme of mixtion; fourthly, of the ſolid *homogeneall* parts; fifthly, of all the *heterogeneall*; ſixthly, of the *radicall* moiſture and naturall heat: ſo that if there be any deperdition, it is in reſpect of the fluid parts only, and that ſo ſlowly and inſenſibly, that there is no reaſon why wee ſhould thinke, the body of an old man to be any other then what it was in child-hood; and if it were not the ſame, it could not be the fit ſubject of generation and corruption, nutrition, augmentation and alteration.

Laſtly, for his Similies, they will not hold: for, a *ſhip* which is all new timbered, though it be called the ſame in vulgar ſpeech, yet indeed is not the ſame; for the forme which remaines, is onely artificiall and accidentall, which ought not to carry away the name of identity or diverſity from the materialls, which are ſubſtanti-

all.

all. Secondly, the *Thames* is the same river now that heretofore, not in respect of the *water*, which is still flowing, but in respect of the same *springs* that feed it, the same *channell* that contains it, and the same *bankes* that restraine it; so that the *Thames* is still the same, but the water without these other makes not the *Thames*: neither is there any consequence from a fluid to a solid body. Thirdly, a glasse full of sea-water, is the same glasse when it's full and empty; but the water is not the same which is taken out of divers parts of the sea: I meane not the same *individuall* water, though it be the same *specificall*, to wit, of the same sea; no more then two branches lopt off from a tree are the same, though the tree be the same. Fourthly, the soule of a newly dead man, united to another body, will not make it the same *identicall* body he lived with before his death; for, if the soule of *Dives* had entered into the scabby body of *Job* or *Lazarus*, had that been his identicall body which hee left? then that tongue of *Job* or *Lazarus* which was, must be tormented in flames,

and

nd that tongue of *Dives* which was, ſhall
cape: is this juſtice? If the ſoule of *Laza-*
us, when it was foure dayes abſent from
he body, had not returned to that body
hat was his, and which *Christ* raiſed, but
o the body of ſome other, that had been
doubtleſſe no reſurrection of *Lazarus* his
ody, but a tranſmigration of *Lazarus* his
oule.

In the Poſtſcript [*Sir* Kenelme *doth not conceive grace to be a quality infuſed by God into the ſoule, but a concatenation rather or complex of motives, that encline a man to piety, and ſet on foot by Gods grace and favour.*] Tis true, wee are not juſtified by any inherent or infuſed quality in us, which the *Romaniſts* call *gratia gratis data*; for when the *Scripture* ſpeaks of our *juſtification*, it ſpeaks of that *grace*, which is ſet in oppoſition to *workes*; not only ſuch as may be done by a naturall man out of the light of reaſon, but ſuch as are called the gifts of Gods Spirit: for *Abraham* was juſtified not by his workes, but by faith; and wee are juſtified by faith, not by the workes of the Law. If of grace, then not of workes, otherwiſe

Rom. 4.
Rom. 3.

grace

grace were not grace. Faith there, is
taken for a quality, but for the object
prehended by faith, which is *Christ*;
grace in the matter of Justification is ta
for the free acceptation, mercy and goo
nesse of God in *Christ*. By this grace w
Tim. are saved, and this was given us before t
world was made; therefore this grace c
signifie nothing inherent in us: But if w
take the word *Grace* in a larger extent, th
it signifieth every thing freely given; fo
gratia is from *gratis*, & so Nature it self,
the gifts of Nature are *graces*, for we dese
uguſt. ved them not: *Ex gratia nos fecit Deus, e*
ex gratia refecit. So in a stricter sense, tho
spirituall gifts of God, which more neer
concerne our salvation, are called χαρισμα
graces, in Scripture: faith, hope, charity, an
other Christian vertues, are called *graces*,
yet they are qualities: the gifts of prophe
cying, teaching, or evangelizing, are qu
lities, and yet are *graces*: *For to every one*
phes. *us is given grace, according to the measure*
7. *the gift of Christ*. Eloquence is that grac
n. 45. which was diffused in *Christs* lips. Th
ohn 1. Gospel is that grace, under which wee are

no

ot under the Law: therefore though the
ace, by which we are *justified*, is no *qua-*
y inherent in us; yet wee must not deny,
t those graces, by which wee are *sancti-*
d, are qualities. But to say with Sir *Ke-*
lme, [*that the accidents of misfortune, the*
ntlenesse and softnesse of nature, the impre-
editated chance of hearing a Sermon, should
ake up that which we call justifying grace]
for of this he speaketh) is a harsh and dan-
erous phrase, and contradictory to his
wne position; for, what is gentlenesse and
oftnesse of nature, but qualities? and yet
ee will have them to make up that grace,
y which man is converted, and so he will
ave our conversion or justification to de-
end on our selves.

And thus have I briefly pointed at the
istakes of this noble and learned Knight,
hose worth and ingenuity is such, that
ee will not take it amisse in mee, to vindi-
ate the truth, which is the thing I one-
y aime at. The *Moone* hath her *spots*, and
e greatest men have their *failings*.
No man is free from errour in this life.

Truth

Truth could never yet be *monopolized*; the great Merchants of ſpirituall *Babylon* have not ingroſſed it to themſelves, nor was ever tyed to the Popes Keyes, for all their brags: The God of truth ſend us a time wherein mercy and truth may meet together, righteouſneſſe and peace may kiſſe each other.

Amen.

MVSEVM BRITANNICVM

FINIS.

N. 89.